THE

ARABIAN NIGHTS ENTERTAINMENTS,

CAREFULLY REVISED, AND OCCASIONALLY CORRECTED

From the Arabic.

TO WHICH IS ADDED,

A SELECTION OF NEW TALES,

Now first translated from the Arabic Originals.

ALSO,

AN INTRODUCTION AND NOTES,

ILLUSTRATIVE OF THE

RELIGION, MANNERS AND CUSTOMS, OF THE MAHUMMEDANS.

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THE TANJORE MAHARAJA SERFOJI'S SA... MAHAL.

THE TANJORE MAHARAJA SERFOGI'S SARASWATI MAHAL.

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THE TANJORE MAHARAJA SERFOJI SARASVATI MAHAL

ARABIAN NIGHTS ENTERTAINMENTS.

THE STORY OF ALLA AD DEEN; OR, THE WONDERFUL LAMP.

(CONTINUED.)

As soon as the sultan rose the next morning, according to custom, he went into his closet, to have the pleasure of contemplating and admiring Alla ad Deen's palace; but when he first looked that way, and instead of a palace saw an empty space such as it was before the palace was built, he thought he was mistaken, and rubbed his eyes; but when he looked again, he still saw nothing more the second time than the first, though the weather was fine, the sky clear, and the dawn advancing had made all objects very distinct. He looked again in front, to the right and left, but beheld nothing more than he had formerly been used to see from his window. His amazement was so great, that he stood for some time turning his eyes to the spot where the palace had stood, but

where it was no longer to be seen. He could not comprehend how so large a palace as Alla ad Deen's, which he had seen plainly every day for some years, and but the day before, should vanish so soon, and not leave the least remains behind. Certainly, said he to himself, I am not mistaken; it stood there: if it had fallen, the materials would have lain in heaps; and if it had been swallowed up by an earthquake, there would be some mark left. At last, though he was convinced that no palace stood now opposite his own, he could not help staying some time at his window, to see whether he might not be mistaken. At last he retired to his apartment, not without looking behind him before he quitted the spot, ordered the grand vizier to be sent for with expedition, and in the mean time sat down, his mind agitated by so many different conjectures that he knew not what to resolve.

The grand vizier did not make the sultan wait long for him, but came with so much precipitation, that neither he nor his attendants, as they passed, missed Alla ad Deen's palace; neither did the porters, when they opened the palace gates, observe any alteration.

When he came into the sultan's presence, he said to him, The haste in which your majesty sent for me, makes me believe something extraordinary has happened, since you know this is a day of public

audience, and I should not have failed of attending at the usual time. Indeed, said the sultan, it is something very extraordinary, as you say, and you will allow it to be so: tell me what is become of Alla ad Deen's palace? His palace! replied the grand vizier, in amazement, I thought as I passed it stood in its usual place; such substantial buildings are not so easily removed. Go into my closet, said the sultan, and tell me if you can see it.

The grand vizier went into the closet, where he was struck with no less amazement than the sultan had been. When he was well assured that there was not the least appearance of this palace, he returned to the sultan. Well, said the sultan, have you seen Alla ad Deen's palace? No, answered the vizier, but your majesty may remember, that I had the honour to tell you, that palace, which was the subject of your admiration, with all its immense riches, was only the work of magic and a magician; but your majesty would not pay the least attention to what I said.

The sultan, who could not deny what the grand vizier had represented to him, flew into the greater passion: Where is that impostor, that wicked wretch, said he, that I may have his head taken off immediately? Sir, replied the grand vizier, it is some days since he came to take his leave of your majesty, on pretence of hunting; he ought to be sent for, to know

what is become of his palace, since he cannot be ignorant of what has been transacted. That is too great an indulgence, replied the sultan: command a detachment of horse to bring him to me loaded with chains. The grand vizier gave orders for a detachment, and instructed the officer who commanded them how they were to act, that Alla ad Deen might not escape. The detachment pursued their orders; and about five or six leagues from the town met him returning from the chase. The officer advanced respectfully, and informed him the sultan was so impatient to see him, that he had sent his party to accompany him home.

Alla ad Deen had not the least suspicion of the true reason of their meeting him; but when he came within half a league of the city, the detachment surrounded him, when the officer addressed himself to him, and said, Prince, it is with great regret that I declare to you the sultan's order to arrest you, and to carry you before him as a criminal: I beg of you not to take it ill that we acquit ourselves of our duty, and to forgive us.

Alla ad Deen, who felt himself innocent, was much surprised at this declaration, and asked the officer if he knew what crime he was accused of; who replied, he did not. Then Alla ad Deen, finding that his retinue was much inferior to this detachment, alighted off his horse, and said to the officers, Exe-

cute your orders; I am not conscious that I have committed any offence against the sultan's person or government. A heavy chain was immediately put about his neck, and fastened round his body, so that both his arms were pinioned down; the officer then put himself at the head of the detachment, and one of the troopers taking hold of the end of the chain and proceeding after the officer, led Alla ad Deen, who was obliged to follow him on foot, into the city.

When this detachment entered the suburbs, the people, who saw Alla ad Deen thus led as a state criminal, never doubted but that his head was to be cut off; and as he was generally beloved, some took sabres and other arms; and those who had none gathered stones, and followed the escort. The last division faced about to disperse them; but their numbers presently increased so much, that the soldiery began to think it would be well if they could get into the sultan's palace before Alla ad Deen was rescued; to prevent which, according to the different extent of the streets, they took care to cover the ground by extending or closing. In this manner they with much difficulty arrived at the palace square, and there drew up in a line, till their officer and troopers with Alla ad Deen had got within the gates, which were immediately shut.

Alla ad Deen was carried before the sultan, who waited for him, attended by the grand vizier, in a

balcony; and as soon as he saw him, he ordered the executioner, who waited there for the purpose, to strike off his head without hearing him, or giving him leave to clear himself.

As soon as the executioner had taken off the chain that was fastened about Alla ad Deen's neck and body, and laid down a skin stained with the blood of the many he had executed, he made the supposed criminal kneel down, and tied a bandage over his eyes. Then drawing his sabre, took his aim by flourishing it three times in the air, waiting for the sultan's giving the signal to strike.

At that instant the grand vizier perceiving that the populace had forced the guard of horse, crowded the great square before the palace, and were scaling the walls in several places, and beginning to pull them down to force their way in; he said to the sultan, before he gave the signal, I beg of your majesty to consider what you are going to do, since you will hazard your palace being destroyed; and who knows what fatal consequence may follow? My palace forced! replied the sultan; who can have that audacity? Sir, answered the grand vizier, if your majesty will but cast your eyes towards the great square, and on the palace walls, you will perceive the truth of what I say.

The sultan was so much alarmed when he saw so great a crowd, and how enraged they were, that he

ordered the executioner to put his sabre immediately into the scabbard, to unbind Alla ad Deen, and at the same time commanded the porters to declare to the people that the sultan had pardoned him, and that they might retire.

Those who had already got upon the walls, and were witnesses of what had passed, abandoned their design and got quickly down, overjoyed that they had saved the life of a man they dearly loved, and published the news amongst the rest, which was presently confirmed by the mace-bearers from the top of the terraces. The justice which the sultan had done to Alla ad Deen soon disarmed the populace of their rage; the tumult abated, and the mob dispersed.

When Alla ad Deen found himself at liberty, he turned towards the balcony, and perceiving the sultan, raised his voice, and said to him in a moving manner, I beg of your majesty to add one favour more to that which I have already received, which is, to let me know my crime? Your crime, answered the sultan; perfidious wretch! do you not know it? Come hither, and I will shew it you.

Alla ad Deen went up, when the sultan, going before him without looking at him, said, Follow me; and then led him into his closet. When he came to the door, he said, Go in; you ought to know where

abouts your palace stood: look round and tell me what is become of it?

Alla ad Deen looked, but saw nothing. He perceived the spot upon which his palace had stood; but not being able to divine how it had disappeared, was thrown into such great confusion and amazement, that he could not return one word of answer.

The sultan growing impatient, demanded of him again, Where is your palace, and what is become of my daughter? Alla ad Deen breaking silence, replied, Sir, I perceive and own that the palace which I have built is not in its place, but is vanished; neither can I tell your majesty where it may be, but can assure you I had no concern in its removal.

I am not so much concerned about your palace, replied the sultan, I value my daughter ten thousand times more, and would have you find her out, otherwise I will cause your head to be struck off, and no consideration shall divert me from my purpose.

I beg of your majesty, answered Alla ad Deen, to grant me forty days to make my inquiries; and if in that time I have not the success I wish, I will offer my head at the foot of your throne, to be disposed of at your pleasure. I give you the forty days you ask, said the sultan; but think not to abuse the favour I shew you, by imagining you shall escape

my resentment; for I will find you out in whatsoever part of the world you may conceal yourself.

Alla ad Deen went out of the sultan's presence with great humiliation, and in a condition worthy of pity. He crossed the courts of the palace, hanging down his head, and in such great confusion, that he durst not lift up his eyes. The principal officers of the court, who had all professed themselves his friends, and whom he had never disobliged, instead of going up to him to comfort him, and offer him a retreat in their houses, turned their backs to avoid seeing him. But had they accosted him with a word of comfort or offer of service, they would have no more known Alla ad Deen. He did not know himself, and was no longer in his senses, as plainly appeared by his asking every body he met, and at every house, if they had seen his palace, or could tell him any news of it.

These questions made the generality believe that Alla ad Deen was mad. Some laughed at him, but people of sense and humanity, particularly those who had had any connection of business or friendship with him, really pitied him. For three days he rambled about the city in this manner, without coming to any resolution, or eating any thing but what some compassionate people forced him to take out of charity.

At last, as he could no longer in his unhappy condition stay in a city where he had lately been next

to the sultan, he took the road to the country; and after he had traversed several fields in wild uncertainty, at the approach of night came to the bank of a river. There, possessed by his despair, he said to himself, Where shall I seek my palace? In what province, country, or part of the world, shall I find that and my dear princess, whom the sultan expects from me? I shall never succeed; I had better free myself at once from fruitless endeavours, and such bitter grief as preys upon me. He was just going to throw himself into the river, but, as a good Moosulmaun, true to his religion, he thought he should not do it without first saying his prayers. Going to prepare himself, he went to the river's brink, in order to perform the usual ablutions. The place being steep and slippery, from the water's beating against it, he slid down, and had certainly fallen into the river, but for a little rock which projected about two feet out of the earth. Happily also for him he still had on the ring which the African magician had put on his finger before he went down into the subterraneous abode to fetch the precious lamp. In slipping down the bank he rubbed the ring so hard by holding on the rock, that immediately the same genie appeared whom he had seen in the cave where the magician had left him. What wouldst thou have? said the genie. I am ready to obey thee as thy slave, and the slave of all those that have that ring

on their finger; both I and the other slaves of the ring.

Alla ad Deen, agreeably surprised at an apparition he so little expected in his present calamity, replied, Save my life, genie, a second time, either by shewing me to the place where the palace I caused to be built now stands, or immediately transporting it back where it first stood. What you command me, answered the genie, is not wholly in my power; I am only the slave of the ring; you must address yourself to the slave of the lamp. If that be the case, replied Alla ad Deen, I command thee, by the power of the ring, to transport me to the spot where my palace stands, in what part of the world soever it may be, and set me down under the window of the princess Buddir al Buddoor. These words were no sooner out of his mouth, than the genie transported him into Africa, to the midst of a large plain, where his palace stood, at no great distance from a city, and placing him exactly under the window of the princess's apartment, left him. All this was done almost in an instant.

Alla ad Deen, notwithstanding the darkness of the night, knew his palace and the princess Buddir al Buddoor's apartment again; but as the night was far advanced, and all was quiet in the palace, he retired to some distance, and sat down at the foot of a large tree. There, full of hopes, and reflecting on

his happiness, for which he was indebted to chance, he found himself in a much more comfortable situation than when he was arrested and carried before the sultan; being now delivered from the immediate danger of losing his life. He amused himself for some time with these agreeable thoughts; but not having slept for two days, was not able to resist the drowsiness which came upon him, but fell fast asleep.

The next morning, as soon as day appeared, Alla ad Deen was agreeably awakened by the singing not only of the birds which had roosted in the tree under which he had passed the night, but also of those which frequented the thick groves of the palace garden. When he cast his eyes on that wonderful edifice, he felt inexpressible joy at thinking he might possibly soon be master of it again, and once more possess his dear princess Buddir al Buddoor. Pleased with these hopes, he immediately arose, went towards the princess's apartment, and walked some time under her window in expectation of her rising, that he might see her. During this expectation, he began to consider with himself whence the cause of his misfortune had proceeded; and after mature reflection, no longer doubted that it was owing to having trusted the lamp out of his sight. He accused himself of negligence in letting it be a moment away from him. But what puzzled him most was, that he could not imagine who had

been so envious of his happiness. He would soon have guessed this, if he had known that both he and his palace were in Africa, the very name of which would soon have made him remember the magician his declared enemy; but the genie, the slave of the ring, had not made the least mention of the name of the country, nor had Alla ad Deen enquired.

The princess rose earlier that morning than she had done since her transportation into Africa by the magician, whose presence she was forced to support once a day, because he was master of the palace; but she had always treated him so harshly that he dared not reside in it. As she was dressing, one of the women looking through the window perceived Alla ad Deen, and instantly told her mistress. The princess, who could not believe the joyful tidings, hastened herself to the window, and seeing Alla ad Deen, immediately opened it. The noise of opening the window made Alla ad Deen turn his head that way, and perceiving the princess he saluted her with an air that expressed his joy. To lose no time, said she to him, I have sent to have the private door opened for you; enter, and come up.

The private door, which was just under the princess's apartment, was soon opened, and Alla ad Deen conducted up into the chamber. It is impossible to express the joy of both at seeing each other, after so cruel a separation. After embracing

and shedding tears of joy, they sat down, and Alla ad Deen said, I beg of you, princess, in God's name, before we talk of any thing else, to tell me, both for your own sake, the sultan your father's, and mine, what is become of an old lamp which I left upon a shelf in my robing-chamber, when I departed for the chase.

Alas! dear husband, answered the princess, I was afraid our misfortune might be owing to that lamp: and what grieves me most is, that I have been the cause of it. Princess, replied Alla ad Deen, do not blame yourself, since it was entirely my fault, for I ought to have taken more care of it. But let us now think only of repairing the loss; tell me what has happened, and into whose hands it has fallen.

The princess then related how she had changed the old lamp for a new one, which she ordered to be fetched, that he might see it, and how the next morning she found herself in the unknown country they were then in, which she was told was Africa, by the traitor, who had transported her thither by his magic art.

Princess, said Alla ad Deen, interrupting her, you have informed me who the traitor is, by telling me we are in Africa. He is the most perfidious of men; but this is neither a time nor place to give you a full account of his villanies. I desire you only to

tell me what he has done with the lamp, and where he has put it? He carries it carefully wrapt up in his bosom, said the princess; and this I can assure you, because he pulled it out before me, and shewed it to me in triumph.

Princess, said Alla ad Deen, do not be displeased that I trouble you with so many questions, since they are equally important to us both. But to come to what most particularly concerns me; tell me, I conjure you, how so wicked and perfidious a man treats you? Since I have been here, replied the princess, he repairs once every day to see me; and I am persuaded the little satisfaction he receives from his visits makes him come no oftener. All his addresses tend to persuade me to break that faith I have pledged to you, and to take him for my husband; giving me to understand, I need not entertain hopes of ever seeing you again, for that you were dead, having had your head struck off by the sultan my father's order. He added, to justify himself, that you were an ungrateful wretch; that your good fortune was owing to him, and a great many other things of that nature which I forbear to repeat: but as he received no other answer from me but grievous complaints and tears, he was always forced to retire with as little satisfaction as he came. I doubt not his intention is to allow me time to overcome my grief, in hopes that afterwards I may change my

sentiments; and if I persevere in an obstinate refusal, to use violence. But my dear husband's presence removes all my apprehensions.

I am confident my attempts to punish the magician will not be in vain, replied Alla ad Deen, since my princess's fears are removed, and I think I have found the means to deliver you from both your enemy and mine; to execute this design, it is necessary for me to go to the town. I shall return by noon, will then communicate my design, and what must be done by you to ensure success. But that you may not be surprised, I think it proper to acquaint you, that I shall change my apparel, and beg of you to give orders that I may not wait long at the private door, but that it may be opened at the first knock: all which the princess promised to observe.

When Alla ad Deen was out of the palace, he looked round him on all sides, and perceiving a peasant going into the country, hastened after him; and when he had overtaken him, made a proposal to him, to change habits, which the man agreed to. When they had made the exchange, the countryman went about his business, and Alla ad Deen to the city. After traversing several streets, he came to that part of the town where all descriptions of merchants and artisans had their particular streets, according to their trades. He went into that of the

druggists; and going into one of the largest and best furnished shops, asked the druggist if he had a certain powder which he named.

The druggist, judging Alla ad Deen by his habit to be very poor, and that he had not money enough to pay for it, told him he had it, but that it was very dear; upon which Alla ad Deen penetrating his thoughts, pulled out his purse, and shewing him some gold, asked for half a dram of the powder; which the druggist weighed, wrapt up in paper, and gave him, telling him the price was a piece of gold. Alla ad Deen put the money into his hand, and staying no longer in the town than just to get a little refreshment, returned to the palace, where he waited not long at the private door. When he came into the princess's apartment, he said to her, Princess, perhaps the aversion you tell me you have for your ravisher may be an objection to your executing what I am going to propose; but permit me to say it is proper that you should at this juncture dissemble a little, and do violence to your inclinations, if you would deliver yourself from him, and give my lord the sultan your father the satisfaction of seeing you again.

If you will take my advice, continued he, dress yourself this moment in one of your richest habits, and when the African magician comes, make no difficulty to give him the best reception; receive him

with a cheerful countenance, so that he may imagine time has removed your affliction and disgust at his addresses. In your conversation, let him understand that you strive to forget me; and that he may be the more fully convinced of your sincerity, invite him to sup with you, and tell him you should be glad to taste of some of the best wines of his country. He will presently go to fetch you some. During his absence, put into one of the cups you are accustomed to drink out of this powder, and setting it by, charge the slave you may order that night to attend you, on a signal you shall agree upon, to bring that cup to you.' When the magician and you have eaten and drunk as much as you choose, let her bring you the cup, and then change cups with him. He will esteem it so great a favour that he will not refuse, but eagerly quaff it off; but no sooner will he have drunk, than you will see him fall backwards. If you have any reluctance to drink out of his cup, you may pretend only to do it, without fear of being discovered; for the effect of the powder is so quick, that he will not have time to know whether you drink or not.

When Alla ad Deen had finished, I own, answered the princess, I shall do myself great violence in consenting to make the magician such advances as I see are absolutely necessary; but what cannot one resolve to do against a cruel enemy? I will there-

fore follow your advice, since both my repose and yours depend upon it. After the princess had agreed to the measures proposed by Alla ad Deen, he took his leave, and went and spent the rest of the day in the neighbourhood of the palace till it was night, and he might safely return to the private door.

The princess, who had remained inconsolable at being separated not only from her husband, whom she had loved from the first moment, and still continued to love more out of inclination than duty, but also from the sultan her father, who had always shewed the most tender and paternal affection for her, had, ever since their cruel separation, lived in great neglect of her person. She had almost forgotten the neatness so becoming persons of her sex and quality, particularly after the first time the magician paid her a visit; and she had understood by some of the women, who knew him again, that it was he who had taken the old lamp in exchange for a new one, which rendered the sight of him more abhorred. However, the opportunity of taking the revenge he deserved made her resolve to gratify Alla ad Deen. As soon, therefore, as he was gone, she sat down to dress, and was attired by her women to the best advantage in the richest habit of her wardrobe. Her girdle was of the finest and largest diamonds set in gold, her necklace of pearls,

six on a side, so well proportioned to that in the middle, which was the largest ever seen, and invaluable, that the greatest sultanesses would have been proud to have been adorned with only two of the smallest. Her bracelets, which were of diamonds and rubies intermixed, corresponded admirably to the richness of the girdle and necklace.

When the princess Buddir al Buddoor was completely dressed, she consulted her glass and women upon her adjustment; and when she found she wanted no charms to flatter the foolish passion of the African magician, she sat down on a sofa expecting his arrival.

The magician came at the usual hour, and as soon as he entered the great hall where the princess waited to receive him, she rose with an enchanting grace and smile, and pointed with her hand to the most honourable place, waiting till he sat down, that she might sit at the same time, which was a civility she had never shewn him before.

The African magician, dazzled more with the lustre of the princess's eyes than the glittering of the jewels with which she was adorned, was much surprised. The smiling and graceful air with which she received him, so opposite to her former behaviour, quite fascinated his heart.

When he was seated, the princess, to free him from his embarrassment, broke silence first, looking

at him all the time in such a manner as to make him believe that he was not so odious to her as she had given him to understand hitherto, and said, You are doubtless amazed to find me so much altered to-day; but your surprise will not be so great when I acquaint you, that I am naturally of a disposition so opposite to melancholy and grief, sorrow and uneasiness, that I always strive to put them as far away as possible when I find the subject of them is past. I have reflected on what you told me of Alla ad Deen's fate, and know my father's temper so well, that I am persuaded with you he could not escape the terrible effects of the sultan's rage: therefore, should I continue to lament him all my life, my tears cannot recall him. For this reason, since I have paid all the duties decency requires of me to his memory, now he is in the grave I think I ought to endeavour to comfort myself. These are the motives of the change you see in me; I am resolved to banish melancholy entirely; and, persuaded that you will bear me company to-night, I have ordered a supper to be prepared; but as I have no wines but those of China, I have a great desire to taste of the produce of Africa, and doubt not your procuring some of the best.

The African magician, who had looked upon the happiness of getting so soon and so easily into the princess Buddir al Buddoor's good graces as im-

possible, could not think of words expressive enough to testify how sensible he was of her favours: but to put an end the sooner to a conversation which would have embarrassed him, if he had engaged farther in it, he turned it upon the wines of Africa, and said, Of all the advantages Africa can boast, that of producing the most excellent wines is one of the principal. I have a vessel of seven years old, which has never been broached; and it is indeed not praising it too much to say it is the finest wine in the world. If my princess, added he, will give me leave, I will go and fetch two bottles, and return again immediately. I should be sorry to give you that trouble, replied the princess; you had better send for them. It is necessary I should go myself, answered the African magician; for nobody but myself knows where the key of the cellar is laid, or has the secret to unlock the door. If it be so, said the princess, make haste back; for the longer you stay, the greater will be my impatience, and we shall sit down to supper as soon as you return.

The African magician, full of hopes of his expected happiness, rather flew than ran, and returned quickly with the wine. The princess, not doubting but he would make haste, put with her own hand the powder Alla ad Deen had given her into the cup set apart for that purpose. They sat down at the table opposite to each other, the magician's

back towards the beaufet. The princess presented him with the best at the table, and said to him, If you please, I will entertain you with a concert of vocal and instrumental music; but, as we are only two, I think conversation may be more agreeable. This the magician took as a new favour.

After they had eaten some time, the princess called for some wine, drank the magician's health, and afterwards said to him, Indeed you had a full right to commend your wine, since I never tasted any so delicious. Charming princess, said he, holding in his hand the cup which had been presented to him, my wine becomes more exquisite by your approbation. Then drink my health, replied the princess; you will find I understand wines. He drank the princess's health, and returning the cup, said, I think myself fortunate, princess, that I reserved this wine for so happy an occasion; and own I never before drank any in every respect so excellent.

When they had each drunk two or three cups more, the princess, who had completely charmed the African magician by her civility and obliging behaviour, gave the signal to the slave who served them with wine, bidding her bring the cup which had been filled for herself, and at the same time bring the magician a full goblet. When they both had their cups in their hands, she said to him, I

know not how you express your loves in these parts when drinking together? With us in China the lover and his mistress reciprocally exchange cups, and drink each other's health: at the same time she presented to him the cup which was in her hand, and held out her hand to receive his. He hastened to make the exchange with the more pleasure, because he looked upon this favour as the most certain token of an entire conquest over the princess, which raised his rapture to the highest pitch. Before he drank, he said to her, with the cup in his hand, Indeed, princess, we Africans are not so refined in the art of love as you Chinese: and your instructing me in a lesson I was ignorant of, informs me how sensible I ought to be of the favour done me. I shall never, lovely princess, forget my recovering, by drinking out of your cup, that life, which your cruelty, had it continued, must have made me despair of.

The princess, who began to be tired with this impertinent declaration of the African magician, interrupted him, and said, Let us drink first, and then say what you will afterwards; at the same time she set the cup to her lips, while the African magician, who was eager to get his wine off first, drank up the very last drop. In finishing it, he had reclined his head back to shew his eagerness, and remained some time in that state. The princess

kept the cup at her lips, till she saw his eyes turn in his head, when he fell backwards lifeless on the sofa.

The princess had no occasion to order the private door to be opened to Alla ad Deen; for her women were so disposed from the great hall to the foot of the staircase, that the word was no sooner given that the African magician was fallen backwards, than the door was immediately opened.

As soon as Alla ad Deen entered the hall, he saw the magician stretched backwards on the sofa. The princess rose from her seat, and ran overjoyed to embrace him; but he stopped her, and said, Princess, it is not yet time; oblige me by retiring to your apartment; and let me be left alone a moment, while I endeavour to transport you back to China as speedily as you were brought from thence.

When the princess, her women and eunuchs, were gone out of the hall, Alla ad Deen shut the door, and going directly to the dead body of the magician, opened his vest, took out the lamp which was carefully wrapped up, as the princess had told him, and unfolding and rubbing it, the genie immediately appeared. Genie, said Alla ad Deen, I have called to command thee, on the part of thy good mistress this lamp, to transport this palace instantly into China, to the place from whence it was brought hither. The genie bowed his head in token of obedience, and disappeared. Immedi-

ately the palace was transported into China, and its removal was only felt by two little shocks, the one when it was lifted up, the other when it was set down, and both in a very short interval of time.

Alla ad Deen went to the princess's apartment, and embracing her, said, I can assure you, princess, that your joy and mine will be complete to-morrow morning. The princess, guessing that Alla ad Deen must be hungry, ordered the dishes, served up in the great hall, to be brought down. The princess and Alla ad Deen ate as much as they thought fit, and drank of the African magician's old wine; during which time their conversation could not be otherwise than satisfactory, and then they retired to their own chamber.

From the time of the transportation of Alla ad Deen's palace, the princess's father had been inconsolable for the loss of her. He could take no rest, and instead of avoiding what might continue his affliction, he indulged it without restraint. Before the disaster he used to go every morning into his closet to please himself with viewing the palace, he went now many times in the day to renew his tears, and plunge himself into the deepest melancholy, by the idea of no more seeing that which once gave him so much pleasure, and reflecting how he had lost what was most dear to him in this world.

The very morning of the return of Alla ad Deen's

palace, the sultan went, by break of day, into his closet to indulge his sorrows. Absorbed in himself, and in a pensive mood, he cast his eyes towards the spot, expecting only to see an open space; but perceiving the vacancy filled up, he at first imagined the appearance to be the effect of a fog; looking more attentively, he was convinced beyond the power of doubt that it was his son-in-law's palace. Joy and gladness succeeded to sorrow and grief. He returned immediately into his apartment, and ordered a horse to be saddled and brought to him without delay, which he mounted that instant, thinking he could not make haste enough to the palace.

Alla ad Deen, who foresaw what would happen, rose that morning by day-break, put on one of the most magnificent habits his wardrobe afforded, and went up into the hall of twenty-four windows, from whence he perceived the sultan approaching, and got down soon enough to receive him at the foot of the great staircase, and to help him to dismount. Alla ad Deen, said the sultan, I cannot speak to you till I have seen and embraced my daughter.

He led the sultan into the princess's apartment. The happy father embraced her with his face bathed in tears of joy; and the princess, on her side, shewed him all the testimonies of the extreme pleasure the sight of him afforded her.

The sultan was some time before he could open

his lips, so great was his surprise and joy to find his daughter again, after he had given her up for lost; and the princess, upon seeing her father, let fall tears of rapture and affection.

At last the sultan broke silence, and said, I would believe, daughter, your joy to see me makes you seem as little changed as if no misfortune had befallen you; yet I cannot be persuaded but that you have suffered much alarm; for a large palace cannot be so suddenly transported as yours has been, without causing great fright and apprehension. I would have you tell me all that has happened, and conceal nothing from me.

The princess, who took great pleasure in giving the sultan the satisfaction he demanded, said, If I appear so little altered, I beg of your majesty to consider that I received new life yesterday morning by the presence of my dear husband and deliverer Alla ad Deen, whom I looked upon and bewailed as lost to me; and the happiness of seeing and embracing of whom has almost recovered me to my former state of health. My greatest suffering was only to find myself forced from your majesty and my dear husband; not only from the love I bore my husband, but from the uneasiness I laboured under through fear that he, though innocent, might feel the effects of your anger, to which I knew he was left exposed. I suffered but little from the insolence

of the wretch who had carried me off; for having secured the ascendant over him, I always put a stop to his disagreeáble overtures, and was as little constrained as I am at present.

As to what relates to my transportation, Alla ad Deen had no concern in it; I was myself the innocent cause of it. To persuade the sultan of the truth of what she said, she gave him a full account how the African magician had disguised himself, and offered to change new lamps for old ones; how she had amused herself in making that exchange, being entirely ignorant of the secret and importance of the wonderful lamp; how the palace and herself were carried away and transported into Africa, with the African magician, who was recognised by two of her women and the eunuch who made the exchange of the lamp, when he had the audacity, after the success of his daring enterprise, to propose himself for her husband; how he persecuted her till Alla ad Deen's arrival; how they had concerted measures to get the lamp from him again, and the success they had fortunately met with by her dissimulation in inviting him to supper, and giving him the cup with the powder prepared for him. For the rest, added she, I leave it to Alla ad Deen to recount.

Alla ad Deen had not much to tell the sultan, but only said, When the private door was opened I went up into the great hall, where I found the ma-

gician lying dead on the sofa; and as I thought it not proper for the princess to stay there any longer, I desired her to go down into her own apartment, with her women and eunuchs. As soon as I was alone, and had taken the lamp out of the magician's breast, I made use of the same secret he had done, to remove the palace, and carry off the princess; and by that means the palace was reconveyed to the place where it stood before; and I have the happiness to restore the princess to your majesty, as you commanded me. But that your majesty may not think that I impose upon you, if you will give yourself the trouble to go up into the hall, you may see the magician punished as he deserved.

The sultan, to be assured of the truth, rose instantly, and went into the hall, where, when he saw the African magician dead, and his face already livid by the strength of the poison, he embraced Alla ad Deen with great tenderness, and said, My son, be not displeased at my proceedings against you: they arose from my paternal love; and therefore you ought to forgive the excesses to which it hurried me. Sir, replied Alla ad Deen, I have not the least reason to complain of your majesty's conduct, since you did nothing but what your duty required. This infamous magician, the basest of men, was the sole cause of my misfortune. When your majesty has leisure, I will give you an account of another villan-

ous action he was guilty of towards me, which was no less black and base than this, from which I was preserved by the providence of God in a very miraculous way. I will take an opportunity, and that very shortly, replied the sultan, to hear it; but in the mean time let us think only of rejoicing, and the removal of this odious object.

Alla ad Deen ordered the magician's corpse to be removed and thrown upon a dunghill, for birds and beasts to prey upon. In the mean time, the sultan commanded the drums, trumpets, cymbals, and other instruments of music to announce his joy to the public, and a festival of ten days to be proclaimed for the return of the princess and Alla ad Deen.

Thus Alla ad Deen escaped once more the almost inevitable danger of losing his life; but this was not the last, since he ran as great a hazard a third time; the circumstances of which I shall relate.

The African magician had a younger brother, who was equally skilful as a necromancer, and even surpassed him in villany and pernicious designs. As they did not live together, or in the same city, but oftentimes when one was in the east, the other was in the west, they failed not every year to inform themselves, by their art, each where the other re-

sided, and whether they stood in need of one another's assistance.

Some time after the African magician had failed in his enterprise against Alla ad Deen, his younger brother, who had heard no tidings of him, and was not in Africa, but in a distant country, had the wish to know in what part of the world he sojourned, the state of his health, and what he was doing; and as he, as well as his brother, always carried a geomantic square instrument about him, he prepared the sand*, cast the points, and drew the figures. On examining the planetary mansions, he found that his brother was no longer living, but had been poisoned; and by another observation, that he was in the capital of the kingdom of China; also that the person who had poisoned him was of mean birth, though married to a princess, a sultan's daughter.

When the magician had informed himself of his brother's fate, he lost no time in useless regret, which could not restore him to life; but resolving immediately to revenge his death, departed for China;

* *Reml* or *Raml* signifies *sand prepared*, or a preparation of sand, on which are marked certain figures serving for a kind of divination, which we call *Geomancy;* and the Arabs and Turks *Kikmet al Reml.* These disposed in a certain number on many unequal lines, are described also with a pen on paper and the person who practises divination by this art is called *Rammal.* D'Herbelot, art, *Raml.*

where, after crossing plains, rivers, mountains, deserts, and a long tract of country without delay, he arrived after incredible fatigues.

When he came to the capital of China, he took a lodging. The next day he walked through the town not so much to observe the beauties, which were indifferent to him, as to take proper measures to execute his pernicious designs. He introduced himself into the most frequented places, where he listened to every body's discourse. In a place where people resort to divert themselves with games of various kinds, and where some were conversing, while others played, he heard some persons talk of the virtue and piety of a woman called Fatima, who was retired from the world, and of the miracles she wrought. As he fancied that this woman might be serviceable to him in the project he had conceived, he took one of the company aside, and requested to be informed more particularly who that holy woman was, and what sort of miracles she performed.

What! said the person whom he addressed, have you never seen or heard of her? She is the admiration of the whole town, for her fasting, her austerities, and her exemplary life. Except Mondays and Fridays, she never stirs out of her little cell; and on those days on which she comes into the town she does an infinite deal of good; for there is not a per-

son that has the head-ache but is cured by her laying her hand upon them.

The magician wanted no further information. He only asked the person in what part of the town this holy woman's cell was situated. After he had informed himself on this head, he determined on the detestable design of murdering her and assuming her character. With this view he watched all her steps the first day she went out after he had made this inquiry, without losing sight of her till evening, when he saw her re-enter her cell. When he had fully observed the place, he went to one of those houses where they sell a certain hot liquor, and where any person may pass the night, particularly in the great heats, when the people of that country prefer lying on a mat to a bed. About midnight, after the magician had satisfied the master of the house for what little he had called for, he went out, and proceeded directly to the cell of Fatima. He had no difficulty to open the door, which was only fastened with a latch, and he shut it again after he had entered, without any noise. When he entered the cell, he perceived Fatima by moon-light lying in the air on a sofa covered only by an old mat, with her head leaning against the wall. He awakened her, and clapped a dagger to her breast.

The pious Fatima opening her eyes, was much

surprised to see a man with a dagger at her breast ready to stab her, and who said to her, If you cry out, or make the least noise, I will kill you; but get up, and do as I shall direct you.

Fatima, who had lain down in her habit, got up, trembling with fear. Do not be so much frightened, said the magician; I only want your habit, give it me and take mine. Accordingly Fatima and he changed clothes. He then said to her, Colour my face, that I may be like you; but perceiving that the poor creature could not help trembling, to encourage her he said, I tell you again you need not fear any thing: I swear by the name of God I will not take away your life. Fatima lighted her lamp, led him into the cell, and dipping a soft brush in a certain liquor, rubbed it over his face, assured him the colour would not change, and that his face was of the same hue as her own: after which, she put her own head-dress on his head, also a veil, with which she shewed him how to hide his face as he passed through the town. After this, she put a long string of beads about his neck, which hung down to the middle of his body, and giving him the stick she used to walk with in his hand, brought him a looking-glass, and bade him look if he was not as like her as possible. The magician found himself disguised as he wished to be; but he did not keep the oath he so solemnly swore to the good Fatima; but instead of stabbing her, for

fear the blood might discover him, he strangled her; and when he found she was dead, threw her body into a cistern just by the cell.

The magician, thus disguised like the holy woman Fatima, spent the remainder of the night in the cell. The next morning, two hours after sun-rise, though it was not a day the holy woman used to go out on, he crept out of the cell, being well persuaded that nobody would ask him any questions; or, if they should, he had an answer ready for them. As one of the first things he did after his arrival was to find out Alla ad Deen's palace, where he was to complete his designs, he went directly thither.

As soon as the people saw the holy woman, as they imagined him to be, they presently gathered about him in a great crowd. Some begged his blessing, others kissed his hand, and others, more reserved, only the hem of his garment; while others, whether their heads ached, or they wished to be preserved against that disorder, stooped for him to lay his hands upon them; which he did, muttering some words in form of prayer; and, in short, counterfeited so well, that every body took him for the holy woman.

After frequently stopping to satisfy people of this description, who received neither good nor harm from this imposition of hands, he came at last to the

square before Alla ad Deen's palace. The crowd was so great that the eagerness to get at him increased in proportion. Those who were the most zealous and strong forced their way through the crowd. There were such quarrels, and so great a noise, that the princess, who was in the hall of four-and-twenty windows, heard it, and asked what was the matter; but nobody being able to give her an answer, she ordered them to enquire and inform her. One of her women looked out of a window, and then told her it was a great crowd of people collected about the holy woman to be cured of the headache by the imposition of her hands.

The princess, who had long heard of this holy woman, but had never seen her, was very desirous to have some conversation with her, which the chief of the eunuchs perceiving, told her it was an easy matter to bring her to her, if she desired and commanded it; and the princess expressing her wishes, he immediately sent four eunuchs for the pretended holy woman.

As soon as the crowd saw the eunuchs, they made way, and the magician perceiving also that they were coming for him, advanced to meet them, overjoyed to find his plot proceeded so well. Holy woman, said one of the eunuchs, the princess wants to see you, and has sent us for you. The princess does me too great an honour, replied the false Fatima: I am

ready to obey her command, and at the same time followed the eunuchs to the palace.

When the magician, who under a holy garment disguised a wicked heart, was introduced into the great hall, and perceived the princess, he began a prayer, which contained a long enumeration of vows and good wishes for the princess's health and prosperity, and that she might have every thing she desired. He then displayed all his hypocritical rhetoric, to insinuate himself into the princess's favour under the cloak of piety, which it was no hard matter for him to do; for as the princess herself was naturally good, she was easily persuaded that all the world were like her, especially those who made profession of serving God in solitude.

When the pretended Fatima had finished his long harangue, the princess said to him, I thank you, good mother, for your prayers; I have great confidence in them, and hope God will hear them. Come, and sit by me. The false Fatima sat down with affected modesty: the princess then resuming her discourse, said, My good mother, I have one thing to request, which you must not refuse me; it is, to stay with me, that you may edify me with your way of living; and that I may learn from your good example how to serve God. Princess, said the counterfeit Fatima, I beg of you not to ask what I cannot consent to, without neglecting my prayers and devotion.

That shall be no hinderance to you, answered the princess; I have a great many apartments unoccupied; you shall choose which you like best, and have as much liberty to perform your devotions as if you were in your own cell.

The magician, who desired nothing more than to introduce himself into the palace, where it would be a much easier matter for him to execute his designs, under the favour and protection of the princess, than if he had been forced to come and go from the cell to the palace, did not urge much to excuse himself from accepting the obliging offer which the princess made him. Princess, said he, whatever resolution a poor wretched woman as I am may have made to renounce the pomp and grandeur of this world, I dare not presume to oppose the will and commands of so pious and charitable a princess.

Upon this the princess rising up, said, Come with me, I will shew you what vacant apartments I have, that you may make choice of that you like best. The magician followed the princess, and of all the apartments she shewed him, made choice of that which was the worst furnished, saying, It was too good for him, and that he only accepted of it to please her.

Afterwards the princess would have brought him back again into the great hall to make him dine with her; but he considering that he should then be obliged to shew his face, which he had always taken

care to conceal; and fearing that the princess should find out that he was not Fatima, he begged of her earnestly to excuse him, telling her that he never ate any thing but bread and dried fruits, and desiring to eat that slight repast in his own apartment. The princess granted his request, saying, You may be as free here, good mother, as if you were in your own cell: I will order you a dinner, but remember I expect you as soon as you have finished your repast.

After the princess had dined, and the false Fatima had been informed by one of the eunuchs that she was risen from table, he failed not to wait upon her. My good mother, said the princess, I am overjoyed to have the company of so holy a woman as yourself, who will confer a blessing upon this palace. But now I am speaking of the palace, Pray how do you like it? And before I shew it all to you, tell me first what you think of this hall.

Upon this question, the counterfeit Fatima, who, to act his part the better, affected to hang down his head, without so much as ever once lifting it, at last looked up, and surveyed the hall from one end to the other. When he had examined it well, he said to the princess, As far as such a solitary being as I am, who am unacquainted with what the world calls beautiful, can judge, this hall is truly admirable and most beautiful; there wants but one thing. What is that, good mother? demanded the princess; tell me, I con-

jure you? For my part, I always believed, and have heard say, it wanted nothing; but if it does, it shall be supplied.

Princess, said the false Fatima, with great dissimulation, forgive me the liberty I have taken; but my opinion is, if it can be of any importance, that if a roc's egg were hung up in the middle of the dome, this hall would have no parallel in the four quarters of the world, and your palace would be the wonder of the universe.

My good mother, said the princess, what bird is a roc, and where may one get an egg? Princess, replied the pretended Fatima, it is a bird of prodigious size, which inhabits the summit of mount Caucasus; the architect who built your palace can get you one.

After the princess had thanked the false Fatima for what she believed her good advice, she conversed with her upon other matters; but could not forget the roc's egg, which she resolved to request of Alla ad Deen when he returned from hunting. He had been gone six days, which the magician knew, and therefore took advantage of his absence; but he returned that evening after the false Fatima had taken leave of the princess, and retired to his apartment. As soon as he arrived, he went directly to the princess's apartment, saluted and embraced her, but she seemed to receive him coldly. My princess, said

he, I think you are not so cheerful as you used to be; has any thing happened during my absence, which has displeased you, or given you any trouble or dissatisfaction? In the name of God, do not conceal it from me; I will leave nothing undone that is in my power to please you. It is a trifling matter, replied the princess, which gives me so little concern that I could not have thought you could have perceived it in my countenance; but since you have unexpectedly discovered some alteration, I will no longer disguise a matter of so little consequence from you.

I always believed, continued the princess, that our palace was the most superb, magnificent, and complete in the world: but I will tell you now what I find fault with, upon examining the hall of four-and-twenty windows. Do not you think with me, that it would be complete if a roc's egg were hung up in the midst of the dome? Princess, replied Alla ad Deen, it is enough that you think there wants such an ornament; you shall see by the diligence used to supply that deficiency, that there is nothing which I would not do for your sake.

Alla ad Deen left the princess Buddir al Buddoor that moment, and went up into the hall of four-and-twenty windows, where pulling out of his bosom the lamp, which, after the danger he had been exposed to, he always carried about him, he rubbed it; upon

which the genie immediately appeared. Genie, said Alla ad Deen, there wants a roc's egg to be hung up in the midst of the dome; I command thee, in the name of this lamp, to repair the deficiency. Alla ad Deen had no sooner pronounced these words, than the genie gave so loud and terrible a cry, that the hall shook, and Alla ad Deen could scarcely stand upright. What! wretch, said the genie, in a voice that would have made the most undaunted man tremble, is it not enough that I and my companions have done every thing for you, but you, by an unheard-of ingratitude, must command me to bring my master, and hang him up in the midst of this dome? This attempt deserves that you, your wife, and your palace, should be immediately reduced to ashes: but you are happy that this request does not come from yourself. Know then, that the true author is the brother of the African magician, your enemy, whom you have destroyed as he deserved. He is now in your palace, disguised in the habit of the holy woman Fatima, whom he has murdered; and it is he who has suggested to your wife to make this pernicious demand. His design is to kill you, therefore take care of yourself. After these words, the genie disappeared.

Alla ad Deen lost not a word of what the genie had said. He had heard talk of the holy woman Fatima, and how she pretended to cure the head-

ache. He returned to the princess's apartment, and without mentioning a word of what had happened, sat down, and complained of a great pain which had suddenly seized his head; upon which the princess ordered the holy woman to be called, and then told him how she had invited her to the palace, and that she had appointed her an apartment.

When the pretended Fatima came, Alla ad Deen said, Come hither, good mother; I am glad to see you here at so fortunate a time; I am tormented with a violent pain in my head, and request your assistance, by the confidence I have in your good prayers, and hope you will not refuse me that favour which you do to so many persons afflicted with this complaint. So saying, he arose, but held down his head. The counterfeit Fatima advanced towards him, with his hand all the time on a dagger concealed in his girdle under his gown; which Alla ad Deen observing, he seized his hand before he had drawn it, pierced him to the heart with his own dagger, and then pushed him down on the floor.

My dear husband, what have you done? cried the princess in surprise. You have killed the holy woman. No, my princess, answered Alla ad Deen, with emotion, I have not killed Fatima, but a villain, who would have assassinated me, if I had not prevented him. This wicked wretch, added he, uncovering his face, has strangled Fatima, whom you

accuse me of killing, and disguised himself in her clothes with intent to murder me: but that you may know him better, he is brother to the African magician. Alla ad Deen then informed her how he came to know these particulars, and afterwards ordered the dead body to be taken away.

Thus was Alla ad Deen delivered from the persecution of two brothers, who were magicians. Within a few years afterwards, the sultan died in a good old age, and as he left no male children, the princess Buddir al Buddoor, as lawful heir of the throne, succeeded him, and communicating the power to Alla ad Deen, they reigned together many years, and left a numerous and illustrious posterity.

Sir, said the sultaness Scheherazade, after she had finished the story of the Wonderful Lamp, your majesty without doubt has observed in the person of the African magician a man abandoned to the unbounded passion of possessing immense treasures by the most unworthy means. On the contrary, your majesty sees in Alla ad Deen a person of mean birth, raised to the regal dignity by making use of the same treasures, which came to him without his seeking, but justly, as he had an occasion for them to compass the end he proposed; and in the sultan you will have learnt what dangers a just and equitable monarch runs, even to the risk of being dethroned, when by crying injustice, and against all the rules of equity,

he dares, by an unreasonable precipitation, condemn an innocent person to death, without giving him leave to justify himself. In short, you must abhor those two wicked magicians, one of whom sacrificed his life to attain great riches, the other his life and religion to revenge him, and both received the chastisement they deserved.

The sultan of the Indies signified to the sultaness Scheherazade, that he was highly delighted with the prodigies he had heard of the wonderful lamp, and that the stories which she told him every night gave him much pleasure. Indeed they were all diverting, and for the most part seasoned with a good moral. He found that the sultaness knew how to introduce them, and was not sorry that she gave him an opportunity of suspending, by this means, the execution of a vow he had made never to keep a woman above one night, and put her to death the next day. His only thought now was to see if he could exhaust her store.

With this intention, the next morning he prevented Dinarzade, and awakened the sultaness himself, asking her if she had come to the conclusion of all her stories. To the conclusion of my stories, sir! replied the sultaness, surprised at the question, I am far from that, and the number of those still unrelated is so great, that I cannot tell your majesty how many I have yet left; but am afraid you will be

sooner tired with hearing, than I with relating them.

Do not let that fear disturb you, answered the sultan; but let us hear what you have now to relate.

The sultaness Scheherazade, encouraged by these words, said, I have often entertained your majesty with the adventures of the caliph Haroon al Rusheed, who had a great many in his time; but among the rest, I think none more worthy of your hearing than the following.

ADVENTURE OF THE CALIPH HAROON AL RUSHEED.

Your majesty cannot but have experienced, that we are sometimes in such extraordinary transports of hilarity, that we communicate cheerfulness to those about us, or easily partake of theirs; and sometimes our depression of spirits is so great, that we are insupportable to ourselves, and are so incapable of giving any one a reason for our ennui who should ask it, that we cannot account for it to ourselves.

The caliph was one day in one of these latter fits, when his faithful and favourite grand vizier Jaaffier came to him. This minister finding him alone, which was seldom the case, and perceiving as he approached that he was in a very melancholy humour, and never lifted up his eyes, stopt till he should vouchsafe to look at him.

At last the caliph turned his eyes towards him, but presently withdrew them again, and remained in the same posture motionless as before.

The grand vizier observing nothing in the caliph's eyes which regarded him personally, took the liberty to speak to him, and said, Commander of the faithful, will your majesty give me leave to ask whence proceeds this melancholy, of which you always seemed to me so little susceptible?

Indeed, vizier, answered the caliph, brightening up his countenance, I am very little subject to it, and had not perceived it but for you, but I will remain no longer in this hippish mood. If no new affair brought you hither, you will gratify me by inventing something to dispel it.

Commander of the faithful, replied the grand vizier, my duty obliged me to wait on you, and I take the liberty to remind your majesty, that this is the day which you have appointed to inform yourself of the good government of your capital and its environs; and this occasion very opportunely presents itself to dispel those clouds which obscure your natural gaiety.

You do well to remind me, replied the caliph, for I had entirely forgotten it; go and change your dress, while I do the same.

They each put on the habit of a foreign merchant, and under that disguise went out by a private door of the palace-garden, which led into the country. After they had gone round part of the city to the banks of the Euphrates, at some distance from the walls, without having observed any thing disorderly, they crossed the river in the first boat they met, and making a tour on the other side, crossed the bridge, which formed the communication betwixt the two parts of the town.

At the foot of this bridge they met an old blind

man, who asked alms of them; the caliph turned about, and put a piece of gold into his hand. The blind man instantly caught hold of his hand, and stopped him; Charitable person, said he, whoever you are, whom God hath inspired to bestow alms on me, do not refuse the favour I ask of you, to give me a box on the ear, for I deserve that, and a greater punishment. Having thus spoken, he let the caliph's hand go, that he might strike, but for fear he should pass on without doing it, held him fast by his clothes.

The caliph, surprised both at the words and action of the blind man, said, I cannot comply with your request. I will not lessen the merit of my charity, by treating you as you would have me. After these words, he endeavoured to get away from the blind man.

The blind man, who expected this reluctance of his benefactor, exerted himself to detain him. Sir, said he, forgive my boldness and importunity; I desire you would either give me a box on the ear, or take your alms back again, for I cannot receive it but on that condition, without breaking a solemn oath, which I have sworn to God; and if you knew the reason, you would agree with me that the punishment is very slight.

The caliph, unwilling to be detained any longer, yielded to the importunity of the blind man, and gave

him a very slight blow: whereupon he immediately let him go, thanked and blessed him. When the caliph and vizier had got some small distance from the blind man, the caliph said to Jaaffier, This blind man must certainly have some very uncommon reasons, which make him behave himself in this manner to all who give him alms. I should be glad to know them; therefore return, tell him who I am, and bid him not fail to come to my palace about prayer-time in the afternoon of to-morrow, that I may have some conversation with him.

The grand vizier returned, bestowed his alms on the blind man, and after he had given him a box on the ear, told him the caliph's order, and then returned to the caliph.

When they came into the town, they found in a square a great crowd of spectators, looking at a handsome well-shaped young man, who was mounted on a mare, which he drove and urged full speed round the place, spurring and whipping the poor creature so barbarously, that she was all over sweat and blood.

The caliph, amazed at the inhumanity of the rider, stopped to ask the people if they knew why he used the mare so ill; but could learn nothing, except that for some time past he had every day, at the same hour, treated her in the same manner.

As they went along, the caliph bade the grand

vizier take particular notice of the place, and not fail to order the young man to attend the next day at the hour appointed to the blind man. But before the caliph got to his palace, he observed in a street, which he had not passed through a long time before, an edifice newly built, which seemed to him to be the palace of some one of the great lords of the court. He asked the grand vizier if he knew to whom it belonged; who answered he did not, but would inquire; and thereupon asked a neighbour, who told him that the house was that of one Khaujeh Hassan, surnamed Al Hubbaul, on account of his original trade of rope-making, which he had seen him work at himself, when poor; that without knowing how fortune had favoured him, he supposed he must have acquired great wealth, as he defrayed honourably and splendidly the expenses he had been at in building.

The grand vizier rejoined the caliph, and gave him a full account of what he had heard. I must see this fortunate rope-maker, said the caliph, therefore go and tell him to come to my palace at the same hour you have ordered the other two. Accordingly the vizier obeyed.

The next day, after afternoon prayers, the caliph retired to his own apartment, when the grand vizier introduced the three persons we have been speaking of, and presented them to the caliph.

They all three prostrated themselves before the

throne, and when they rose up, the caliph asked the blind man his name, who answered, it was Baba Abdoollah[a].

Baba Abdoollah, replied the caliph, your manner of asking alms seemed so strange to me yesterday, that if it had not been for some private considerations I should not have complied with your request, but should have prevented you from giving any more offence to the public. I ordered you to come hither, to know from yourself what could have induced you to make the indiscreet oath you told me of, that I may judge whether you have done well, and if I ought to suffer you to continue a practice that appears to me to set so ill an example. Tell me freely how so extravagant a thought came into your head, and do not disguise any thing from me, for I will absolutely know the truth.

Baba Abdoollah, intimidated by this reprimand, cast himself a second time at the foot of the caliph's throne, with his face to the ground, and when he rose up, said, Commander of the faithful, I most humbly ask your majesty's pardon for my presumption, in daring to have required, and almost forced you to do a thing which indeed appears so contrary to reason. I acknowledge my offence, but as I did not then know your majesty, I implore your clemency, and hope you will consider my ignorance.

As to the extravagance of my action, I own it,

and own also that it must seem strange to mankind; but in the eye of God it is a slight penance I have enjoined myself for an enormous crime of which I have been guilty, and for which, if all the people in the world were each to give me a box on the ear, it would not be a sufficient atonement. Your majesty will judge of this yourself, when, in telling my story, in obedience to your commands, I shall inform you what that heinous crime was.

THE STORY OF BABA ABDOOLLAH.

Commander of the faithful, continued Baba Abdoollah, I was born at Bagdad, had a moderate fortune left me by my father and mother, who died within a few days of each other. Though I was then but young, I did not squander away my fortune as most young men do, in idle expenses and debauchery; on the contrary, I neglected no opportunity to increase it by my industry. At last I became rich enough to purchase fourscore camels, which I let out to merchants for caravans, who paid me well for every journey I went with them throughout the extent of your majesty's dominions.

In the midst of this prosperity, and with an ardent desire of growing much richer, as I was returning one day with my camels unloaded from Bussorah, whither I had carried some bales that were to be

embarked for the Indies, I met with good pasturage, at some distance from any habitation; made a halt, and let my beasts graze for some time. While I was seated, a dervise, who was walking to Bussorah, came and sat down by me to rest himself: I asked him whence he came, and where he was going; he put the same questions to me: and when we had satisfied each other's curiosity, we produced our provisions and ate together.

During our repast, after we had talked on many indifferent subjects, the dervise told me that he knew of a spot a small distance from thence, where there were such immense riches, that if all my fourscore camels were loaded with the gold and jewels that might be taken from it, they would not be missed.

This intelligence surprised and charmed me; and I was so overjoyed, that I could scarcely contain myself. I could not believe that the dervise was capable of telling me a falsehood; therefore I fell upon his neck, and said, Good dervise, I know you value not the riches of this world, therefore of what service can the knowledge of this treasure be to you? You are alone, and cannot carry much of it away; shew me where it is, I will load all my camels, and as an acknowledgment of the favour done me, will present you with one of them.

Indeed I offered very little, but after he had

communicated the secret to me, my desire of riches was become so violent, that I thought it a great deal, and looked upon the seventy-nine camel loads which I reserved for myself as nothing in comparison of what I allowed him.

The dervise, though he saw my avarice, was not however angry at the unreasonable return I proposed to make him, but replied without the least concern, You are sensible, brother, that what you offer me is not proportionable to the valuable favour you ask of me. I might have chosen whether I would communicate my secret to you or not, and have kept the treasure to myself: but what I have told you is sufficient to shew my good intentions; it is in my power to oblige you, and make both our fortunes. I have, however, another proposition more just and equitable to make to you; it lies in your own breast whether or no you will agree to it.

You say, continued the dervise, that you have fourscore camels: I am ready to conduct you to the place where the treasure lies, and we will load them with as much jewels and gold as they can carry, on condition that when they are so loaded you will let me have one half, and you be contented with the other; after which we will separate, and take our camels where we may think fit. You see there is nothing but what is strictly equitable in this division; for if you give me forty camels, you will

procure by my means wherewithal to purchase thousands.

I could not but agree there was a great deal of justice in what the dervise said: but without considering what riches I should gain in accepting of the condition he proposed, I could not without reluctance think of parting with my forty camels, especially when I reflected that the dervise would then be as rich as myself. Avarice made me unmindful that I was beforehand making an ungrateful return for a favour, purely gratuitous. But there was no time to hesitate; I must either accept of the proposal, or resolve to repent all my lifetime of losing, by my own fault, an opportunity of obtaining an immense fortune. That instant I collected all my camels, and after we had travelled some time, we came into a valley, the pass into which was so narrow, that two camels could not go a-breast. The two mountains which bounded this valley formed nearly a circle, but were so high, craggy, and steep, that there was no fear of our being seen by any body.

When we came between these two mountains, the dervise said to me, Stop your camels, make them kneel that we may load them the easier, and I will proceed to discover the treasure.

I did as the dervise directed; and going to him soon after, found him with a match in one hand, gathering sticks to light a fire; which he had no

sooner done, than he cast some incense into it, and pronouncing certain words which I did not understand, there presently arose a thick cloud. He divided this cloud, when the rock, though of a prodigious perpendicular height, opened like two folding doors, and exposed to view a magnificent palace in the hollow of the mountain, which I supposed to be rather the workmanship of genii than of men; for man could hardly have attempted such a bold and surprising work.

But this, I must tell your majesty, was an afterthought which did not occur to me at the moment; so eager was I for the treasures which displayed themselves to my view, that I did not even stop to admire the magnificent columns and arcades which I saw on all sides; and, without attention to the regularity with which the treasures were ranged, like an eagle seizing her prey, I fell upon the first heap of golden coin that was near me. My sacks were all large, and with my good will I would have filled them all; but I was obliged to proportion my burden to the strength of my camels. The dervise did the same; but I perceived he paid more attention to the jewels, and when he told me the reason, I followed his example, so that we took away much more jewels than gold. When we had filled our sacks, and loaded our camels, we had nothing left to do but to shut up the treasure and go our way.

But before we parted, the dervise went again into the treasury, where there were a great many wrought vessels of gold of different forms. I observed that he took out of one of these vessels a little box of a certain wood, which I knew not, and put it into his breast; but first shewed me that it contained only a kind of glutinous unguent.

The dervise used the same incantations to shut the treasury as he had done to open it; and after he pronounced certain words, the doors closed, and the rock seemed as solid and entire as before.

We now divided our camels. I put myself at the head of the forty which I had reserved for myself, and the dervise placed himself at the head of the rest which I had given him. We came out of the valley by the way we had entered, and travelled together till we came to the great road, where we were to part; the dervise to go to Bussorah, and I to Bagdad. To thank him for so great a kindness, I made use of the most expressive terms, testifying my gratitude for the preference he had given me before all other men in letting me have a share of such riches. We embraced each other with great joy, and taking our leave, pursued our different routes.

I had not gone far, following my camels, which paced quietly on in the track I had put them into, before the demon of ingratitude and envy took possession of my heart, and I deplored the loss of my

other forty, but much more the riches wherewith they were loaded. The dervise, said I to myself, has no occasion for all this wealth, since he is master of the treasure, and may have as much as he pleases; so I gave myself up to the blackest ingratitude, and determined immediately to take the camels with their loading from him.

To execute this design, I first stopped my own camels, then ran after the dervise, and called to him as loud as I could, giving him to understand that I had something material to say to him, and made a sign to him to stop, which he accordingly did.

When I came up to him, I said, Brother, I had no sooner parted from you, but a thought came into my head, which neither of us had reflected on before. You are a recluse dervise, used to live in tranquillity, disengaged from all the cares of the world, and intent only upon serving God. You know not, perhaps, what trouble you have taken upon yourself, to take care of so many camels. If you would take my advice, you would keep but thirty; you will find them sufficiently troublesome to manage. Take my word; I have had experience.

I believe you are right, replied the dervise, who found he was not able to contend with me; I own I never thought of this. I begin already to be uneasy at what you have stated. Choose which ten you please, and take them, and go on in God's keeping.

I set ten apart, and after I had driven them off, I put them in the road to follow my others. I could not have imagined that the dervise would be so easily persuaded to part with his camels, which increased my covetousness, and made me flatter myself, that it would be no hard matter to get ten more: wherefore, instead of thanking him for his present, I said to him again; Brother, the interest I take in your repose is so great, that I cannot resolve to part from you without desiring you to consider once more how difficult a thing it is to govern thirty loaded camels, especially for you who are not used to such work: you will find it much better to return me as many more back as you have done already. What I tell you is not for my own sake and interest, but to do you the greater kindness. Ease yourself then of the camels, and leave them to me, who can manage a hundred as well as one.

My discourse had the desired effect upon the dervise, who gave me, without any hesitation, the other ten camels; so that he had but twenty left, and I was master of sixty, and might boast of greater riches than any sovereign princes. Any one would have thought I should now have been content; but as a person afflicted with a dropsy, the more he drinks the more thirsty he is, so I became more greedy and desirous of the other twenty camels.

I redoubled my solicitations and importunities,

to make the dervise condescend to grant me ten of the twenty, which he did with a good grace: and as to the other ten he had left, I embraced him, kissed his feet, and caressed him, conjuring him not to refuse me, but to complete the obligation I should ever have to him, so that at length he crowned my joy, by giving me them also. Make a good use of them, brother, said the dervise, and remember that God can take away riches as well as give them, if we do not assist the poor, whom he suffers to be in want, on purpose that the rich may merit by their charity a recompense in the other world.

My infatuation was so great that I could not profit by such wholesome advice. I was not content, though I had my forty camels again, and knew they were loaded with an inestimable treasure. But a thought came into my head, that the little box of unguent which the dervise shewed me had something in it more precious than all the riches which I was obliged to him for: the place from whence the dervise took it, said I to myself, and his care to secure it, makes me believe there is something mysterious in it. This determined me to obtain it. I had just embraced him and bade him adieu; but as I turned about from him, I said, What will you do with that little box of ointment? It seems such a trifle, it is not worth your carrying away. I intreat you to make me a present of it; for what occasion

has a dervise, as you are, who has renounced the vanities of the world, for perfumes, or scented unguents?

Would to heaven he had refused me that box; but if he had, I was stronger than he, and resolved to have taken it from him by force; that for my complete satisfaction it might not be said he had carried away the smallest part of the treasure.

The dervise, far from denying me, readily pulled it out of his bosom, and presenting it to me with the best grace in the world, said, Here, take it, brother, and be content; if I could do more for you, you needed but to have asked me; I should have been ready to satisfy you.

When I had the box in my hand, I opened it, and looking at the unguent, said to him, Since you are so good, I am sure you will not refuse me the favour to tell me the particular use of this ointment.

The use is very surprising and wonderful, replied the dervise: if you apply a little of it round the left eye, and upon the lid, you will see at once all the treasures contained in the bosom of the earth; but if you apply it to the right eye, it will make you blind.

I would make the experiment myself. Take the box, said I to the dervise, and apply some to my left eye. You understand how to do it better than I, and I long to experience what seems so incredible,

Accordingly I shut my left eye, and the dervise took the trouble to apply the unguent, I opened my eye, and was convinced he had told me truth. I saw immense treasures, and such prodigious riches, so diversified, that it is impossible for me to give an account of them; but as I was obliged to keep my right eye shut with my hand, and that tired me, I desired the dervise to apply some of the pomatum to that eye.

I am ready to do it, said the dervise; but you must remember what I told you, that if you put any of it upon your right eye, you would immediately be blind; such is the virtue of the ointment.

Far from being persuaded of the truth of what the dervise said, I imagined, on the contrary, that there was some new mystery, which he meant to hide from me. Brother, replied I smiling, I see plainly you wish to mislead me; it is not natural that this ointment should have two such contrary effects.

The matter is as I tell you, replied the dervise, taking the name of God to bear witness; you ought to believe me, for I cannot disguise the truth.

I would not believe the dervise, who spoke like an honest man. My insurmountable desire of seeing at my will all the treasures in the world, and perhaps of enjoying those treasures to the extent I coveted, had such an effect upon me, that I could not hearken to his remonstrances, nor be persuaded

of what was however but too true, as to my lasting misfortune I soon experienced.

I persuaded myself that if the unguent, by being applied to the left eye, had the virtue of shewing me all the treasures of the earth, by being applied to the right, it might have the power of putting them in my disposal. Possessed with this thought, I obstinately pressed the dervise to apply the ointment to my right eye; but he as positively refused. Brother, said he, after I have done you so much service, I cannot resolve to do you so great an injury; consider with yourself what a misfortune it is to be deprived of one's eye-sight: do not reduce me to the hard necessity of obliging you in a thing which you will repent of all your life.

I persisted in my obstinacy, and said to him in strong terms, Brother, I earnestly desire you to lay aside all your difficulties. You have granted me most generously all that I have asked of you hitherto, and would you have me go away dissatisfied with you at last about a thing of so little consequence? For God's sake, grant me this last favour; whatever happens I will not lay the blame on you, but take it upon myself alone.

The dervise made all the resistance possible, but seeing that I was able to force him to do it, he said, Since you will absolutely have it so, I will satisfy you; and thereupon he took a little of the fatal oint-

ment, and applied it to my right eye, which I kept shut; but alas! when I came to open it, I could distinguish nothing with either eye but thick darkness, and became blind as you see me now.

Ah! dervise, I exclaimed in agony, what you forewarned me of has proved but too true. Fatal curiosity, added I, insatiable desire of riches, into what an abyss of miseries have they cast me! I am now sensible what a misfortune I have brought upon myself; but you, dear brother, cried I, addressing myself to the dervise, who are so charitable and good, among the many wonderful secrets you are acquainted with, have you not one to restore to me my sight again?

Miserable wretch! answered the dervise, if you would have been advised by me, you would have avoided this misfortune, but you have your deserts; the blindness of your mind was the cause of the loss of your eyes. It is true I have secrets, some of which, during the short time we have been together, you have by my liberality witnessed; but I have none to restore to you your sight. Pray to God, therefore, if you believe there is one; it is he alone that can restore it to you. He gave you riches, of which you were unworthy, on that account takes them from you again, and will by my hands give them to men not so ungrateful as yourself.

The dervise said no more, and I had nothing to

reply. He left me to myself overwhelmed with confusion, and plunged in inexpressible grief. After he had collected my camels, he drove them away, and pursued the road to Bussorah.

I cried out loudly as he was departing, and intreated him not to leave me in that miserable condition, but to conduct me at least to the first caravanserai; but he was deaf to my prayers and entreaties. Thus deprived of sight and all I had in the world, I should have died with affliction and hunger, if the next day a caravan returning from Bussorah had not received me charitably, and brought me back to Bagdad.

After this manner was I reduced without remedy from a condition worthy the envy of princes for riches and magnificence, though not for power, to beggary without resource. I had no other way to subsist but by asking charity, which I have done till now. But to expiate my offence against God, I enjoined myself, by way of penance, a box on the ear from every charitable person who should commiserate my condition.

This, commander of the faithful, is the motive which seemed so strange to your majesty yesterday, and for which I ought to incur your indignation. I ask your pardon once more as your slave, and submit to receive the chastisement I deserve. And if you vouchsafe to pronounce any thing beyond the

penance I have imposed upon myself, I am ready to undergo it, since I am persuaded you must think it too slight and much too little for my crime.

When the blind man had concluded his story, the caliph said, Baba Abdoollah, your sin has been great; but God be praised, you feel the enormity of your guilt, and your penance proves your repentance. You must continue it, not ceasing to ask of God pardon in every prayer your religion obliges you to say daily: but that you may not be prevented from your devotions by the care of getting your living, I will settle a charity on you during your life, of four silver dirhems a day, which my grand vizier shall give you daily with the penance, therefore do not go away, but wait till he has executed my orders.

At these words, Baba Abdoollah prostrated himself before the caliph's throne, returned him thanks, and wished him all happiness and prosperity.

THE STORY OF SYED NAOMAUN.

The caliph, very well satisfied with the story of Baba Abdoollah and the dervise, addressed himself to the young man who used his mare so ill, and asked him his name; to which he replied, it was Syed Naomaun[7].

Syed Naomaun, resumed the caliph, I have seen horses exercised all my life, and have often exercis-

ed them myself, but never in so barbarous a manner as you yesterday treated your mare in the full square, to the great offence of all the spectators, who murmured loudly at your conduct. I myself was not less displeased, and had nearly, contrary to my intention, discovered who I was, to have punished your cruelty. By your air and behaviour you do not seem to be a barbarous or cruel man; and therefore I would fain believe that you had reason for what you did, since I am informed that this was not the first time, but that you practise the same treatment every day. I would know what is the cause, and sent for you for that purpose, that you should tell me the truth, and disguise nothing from me.

Syed Naomaun understood what the caliph demanded of him. The relation was painful to him. He changed colour several times, and could not help shewing how greatly he was embarrassed. However, he must resolve to tell his story; but before he spoke, he prostrated himself before the caliph's throne, and after he rose up, endeavoured to speak to satisfy the caliph, but was so confounded, not so much at the presence of the caliph, as by the nature of his relation, that he was speechless.

The caliph, notwithstanding his natural impatience to be obeyed, shewed not the least anger at Syed Naomaun's silence: he saw plainly, that he either had not assurance to speak before him, or was

intimidated by the tone of his voice; or, in short, that there was something to be concealed in his story.

Syed Naomaun, said the caliph, to encourage him, recollect yourself, but tell your story as if you were speaking not to me, but to your most familiar friend. If there is any thing in your relation which troubles you, and you think I may be offended at it, I pardon you beforehand: therefore be not uneasy, but speak boldly and freely, and disguise nothing.

Syed Naomaun, encouraged by these words, said, Commander of the faithful, whatever apprehensions a man may be under at your majesty's presence, I am sensible those respectful sensations would not deprive me of the use of my speech, so as to fail in my obedience, in giving you satisfaction in any other matter but this you now ask of me. I dare not say I am the most perfect of men; yet I am not wicked enough to have committed, or to have had an intention of committing any thing against the laws to fear their severity; and yet I cannot say I am exempt from sin through ignorance. In this case I do not say that I depend upon your majesty's pardon, but will submit myself to your justice, and receive the punishment I deserve. I own, that the manner in which I have for some time treated my mare, and which your majesty has witnessed, is strange, and sets an ill example: but I

hope you will think the motive well grounded, and that I am more worthy of compassion than chastisement: but not to keep your majesty any longer in suspense by a long preamble, I will tell you my story.

Commander of the faithful, continued Syed Naomaun, I shall not trouble your majesty with my birth, which is not illustrious enough to merit your attention. For my situation, my parents, by their good œconomy, left me enough to live on like an honest man, free from ambition, or being burdensome to any one.

With these advantages, the only blessing I wanted to render my happiness complete was an amiable wife, who might share them with me; but that was a blessing it did not please God to grant me: on the contrary, it was my misfortune to have one, who, the very next day after our wedding, began to exercise my patience in a manner not to be conceived by any one who has not had the same trial.

As it is the custom for us to marry without seeing or knowing whom we are to espouse, your majesty is sensible that a husband has no reason to complain, when he finds that the wife who has been chosen for him is not horribly ugly and deformed, and that her carriage, wit, and behaviour make amends for any slight bodily imperfections.

The first time I saw my wife with her face un-

covered, after she was brought home with the usual ceremonies to my house, I rejoiced to find that I had not been imposed upon in the description of her person, which pleased me, and she was perfectly agreeable to my inclination.

The next day after our wedding, when our dinner was served up, which consisted of several dishes, I went into the room where the cloth was laid, and not finding my wife there, ordered her to be called. After making me wait a long time, she came. I dissembled my impatience, we sat down, and I began with the rice, which I took up as usual.

On the other hand, my wife, instead of using her hand as every body does, pulled a little case out of her pocket, and took out of it a kind of bodkin, with which she picked up the rice, and put it into her mouth, grain by grain.

Surprised at this manner of eating, I said to her, Ameeneh, which was her name, are you used to eat rice so in your family, or do you do it because you are a little eater, or would you count the grains, that you may not eat more at one time than another? If you do it out of savingness, or to teach me not to be extravagant, you have no reason to fear, as I can assure you we shall not ruin ourselves that way. We have, God be thanked! enough to live at our ease, without depriving ourselves of necessaries. Do not restrain yourself, my dear Ameeneh, but eat as you

see me eat. The kind manner in which I made these remonstrances might have produced some obliging answer; but she, without saying a word, continued to eat as she had begun. At last, to make me the more uneasy, she ate a grain of rice at intervals only; and instead of eating any of the other meats with me, she only now and then put some crumbs of bread into her mouth, but not so much as a sparrow would have pecked.

I was much provoked at her obstinacy; but yet, to indulge and excuse her, I imagined that she had not been used to eat with men, before whom she might perhaps have been taught to restrain herself; but at the same time thought she carried it too far out of pure simplicity. I fancied again that she might have breakfasted late, or that she might have a wish to eat alone, and more at liberty. These considerations prevented me from saying more to her then, to ruffle her temper, by shewing any sign of dissatisfaction. After dinner I left her, but not with an air that shewed any displeasure.

At supper, and the next day, and every time we ate together, she behaved herself in the same manner. I knew it was impossible for a woman to live on so little food as she took, and that there must be some mystery in her conduct, which I did not understand. This made me resolve to dissemble; I appeared to take no notice of her actions, in hopes

that time would bring her to live with me as I desired she should. But my hopes were in vain, and it was not long before I was convinced they were so.

One night, when Ameeneh thought me fast asleep, she got out of bed softly, dressed herself with great precaution, not to make a noise for fear of awaking me. I could not comprehend her design, but curiosity made me feign a sound sleep. As soon as she had dressed herself, she went softly out of the room.

When she was gone, I arose, threw my cloak over my shoulders, and had time enough to see from a window that looked into my court-yard, that she opened the street-door and went out.

I immediately ran down to the door, which she had left half open, and followed her by moon-light, till I saw her enter a burying-ground just by our house. I got to the end of the wall, taking care not to be seen, and looking over, saw Ameeneh with a ghole.

Your majesty knows that the gholes of both sexes are wandering dæmons, which generally infest old buildings; from whence they rush out, by surprise, on people that pass by, kill them, and eat their flesh; and for want of such prey, will sometimes go in the night into burying-grounds, and feed on dead bodies which they dig up.

I was struck with astonishment and horror to see

my wife with this ghole. They dug up a dead body which had been buried but that day, and the ghole cut off pieces of the flesh, which they ate together by the grave-side, conversing during their shocking and inhuman repast. But I was too far off to hear their discourse, which must have been as strange as their meal, the remembrance of which still makes me shudder.

When they had finished this horrible feast, they threw the remains of the dead body into the grave again, and filled it up with the earth which they had dug out. I left them at their work, made haste home, and leaving the door half-open as I had found it, went into my chamber, and to bed again, where I pretended to be fast asleep.

Soon afterwards Ameeneh returned without the least noise, undressed herself, and came to bed, rejoicing, as I imagined, that she had succeeded so well without being discovered.

My mind was so full of the idea of such an abominable action as I had witnessed, that I felt great reluctance to lie by a person who could have had any share in the guilt of it, and was a long time before I could fall asleep. However, I got a short nap; but waked at the first call to public prayers at day-break, got up, dressed myself, and went to the mosque.

After prayers I went out of the town, spent the

morning in walking in the gardens, and thinking what I should do to oblige my wife to change her mode of living. I rejected all the violent measures that suggested themselves to my thoughts, and resolved to use gentle means to cure her unhappy and depraved inclination. In this state of reverie I insensibly reached home by dinner-time.

As soon as Ameeneh saw me enter the house, she ordered dinner to be served up; and as I observed she continued to eat her rice in the same manner, by single grains, I said to her, with all the mildness possible, You know, Ameeneh, what reason I had to be surprised, when the day after our marriage I saw you eat rice in so small a quantity, and in a manner which would have offended any other husband but myself: you know also, I contented myself with telling you that I was uneasy at it, and desired you to eat of the other meats, which I had ordered to be dressed several ways to endeavour to suit your taste, and I am sure my table did not want for variety: but all my remonstrances have had no effect, and you persist in your sullen abstemiousness. I have said nothing, because I would not constrain you, and should be sorry that any thing I now say should make you uneasy; but tell me, Ameeneh, I conjure you, are not the meats served up at my table better than the flesh of a human corpse?

I had no sooner pronounced these words than

Ameeneh, who perceived that I had discovered her last night's horrid voraciousness with the ghole, flew into a rage beyond imagination. Her face became as red as scarlet, her eyes ready to start out of her head, and she foamed with passion.

The terrible state in which she appeared alarmed me so much, that I stood motionless, and was not able to defend myself against the horrible wickedness she meditated against me, and which will surprise your majesty. In the violence of her passion, she dipped her hand into a bason of water, which stood by her, and muttering between her teeth some words, which I could not hear, she threw some water in my face, and exclaimed, in a furious tone, Wretch, receive the punishment of thy prying curiosity, and become a dog!

Ameeneh, whom I did not before know to be a sorceress, had no sooner pronounced these diabolical words, than I was immediately transformed into a dog. My amazement and surprise at so sudden and unexpected a metamorphosis prevented my thinking at first of providing for my safety. Availing herself of this suspense, she took up a great stick, with which she laid on me such heavy blows, that I wonder they did not kill me. I thought to have escaped her rage, by running into the yard; but she pursued me with the same fury, and notwithstanding all my activity I could not avoid her blows. At last, when

she was tired of running after and beating me, and enraged that she had not killed me, as she desired, she thought of another method to effect her purpose: she half opened the street-door, that she might endeavour to squeeze me to death, as I ran out to preserve my life. Dog as I was, I instantly perceived her pernicious design; and as present danger inspires a presence of mind, to elude her vigilance I watched her face and motions so well, that I took my opportunity, and passed through quick enough to save myself and escape her malice, though she pinched the end of my tail.

The pain I felt made me cry out and howl as I ran along the streets, which collected all the dogs about me, and I got bit by several of them; but to avoid their pursuit, I ran into the shop of a man who sold boiled sheep's heads, tongues, and feet, where I saved myself.

The man at first took my part with much compassion, by driving away the dogs that followed me, and would have run into his house. My first care was to creep into a corner to hide myself; but I found not the sanctuary and protection I hoped for. My host was one of those extravagantly superstitious persons who think dogs unclean creatures, and if by chance one happens to touch them in the streets, cannot use soap and water enough to wash their garments clean. After the dogs who chased me were

all dispersed and gone, he did all he could to drive me out of his house, but I was concealed out of his reach, and spent that night in his shop in spite of him; and indeed I had need of rest to recover from Ameeneh's ill-treatment.

Not to weary your majesty with trifling circumstances, I shall not particularize the melancholy reflections I made on my metamorphosis; but only tell you, that my host having gone out the next morning to lay in a stock of sheep's heads, tongues, and trotters; when he returned, he opened his shop, and while he was laying out his goods, I crept from my corner, and got among some other dogs of the neighbourhood, who had followed my host by the scent of his meat, and surrounded the shop, in expectation of having some offal thrown to them. I joined them, and put myself among them in a begging posture. My host observing me, and considering that I had eaten nothing while I lay in the shop, distinguished me from the rest, by throwing me larger pieces of meat, and oftener than the other dogs. After he had given me as much as he thought fit, I looked at him earnestly, and wagged my tail, to shew him I begged he would repeat his favours. But he was inflexible, and opposed my entrance with a stick in his hand, and with so stern a look, that I felt myself obliged to seek a new habitation.

I stopped at the shop of a baker in the neighbour-

hood, who was of a lively gay temper, quite the reverse of the offal butcher. He was then at breakfast, and though I made no sign that I wanted any thing, threw me a piece of bread. Instead of catching it up greedily, as dogs usually do, I looked at him, moving my head and wagging my tail, to shew my gratitude; at which he was pleased, and smiled. Though I was not hungry, I ate the piece of bread to please him, and I ate slowly to shew him that it was out of respect to him. He observed this, and permitted me to continue near the shop. I sat down and turned myself to the street, to shew him I then only wanted his protection; which he not only granted, but by his caresses encouraged me to come into the house. This I did in a way that shewed it was with his leave. He was pleased, and pointed me out a place where to lie, of which I took possession, and kept while I lived with him. I was always well treated; and whenever he breakfasted, dined, or supped, I had my share of provisions; and, in return, I loved him, and was faithful, as gratitude required of me. I always had my eyes upon him, and he scarcely stirred out of doors, or went into the city on business, but I was at his heels. I was the more exact, because I perceived my attention pleased him; for whenever he went out, without giving me time to see him, he would call Chance, which was the name he gave me.

At this name I used to spring from my place, jump, caper, run before the door, and never cease fawning on him, till he went out; and then I always either followed him, or ran before him, continually looking at him to shew my joy.

I had lived some time with this baker, when a woman came one day into the shop to buy some bread, who gave my master a piece of bad money among some good, which he returned, and requested her to exchange.

The woman refused to take it again, and affirmed it to be good. The baker maintained the contrary, and in the dispute told the woman, he was sure that the piece of money was so visibly bad, that his dog could distinguish it; upon which he called me by name. I immediately jumped on the counter, and the baker throwing the money down before me, said, See, and tell me which of these pieces is bad? I looked over all the pieces of money, and then set my paw upon that which was bad, separated it from the rest, looking in my master's face, to shew it him.

The baker, who had only called me to banter the woman, was much surprised to see me so immediately pitch upon the bad money. The woman thus convicted had nothing to say for herself, but was obliged to give another piece instead of the bad one. As soon as she was gone, my master called in

some neighbours, and enlarged very much on my capacity, telling them what had happened.

The neighbours desired to make the experiment, and of all the bad money they shewed me, mixed with good, there was not one which I did not set my paw upon, and separate from the rest.

The woman also failed not to tell every body she met what had happened; so that the fame of my skill in distinguishing good money from bad was not only spread throughout the neighbourhood, but over all that part of the town, and insensibly through the whole city.

I had business enough every day; for I was obliged to shew my skill to all customers who came to buy bread of my master. In short, my reputation procured my master more business than he could manage, and brought him customers from the most distant parts of the town; this run of business lasted so long, that he owned to his friends and neighbours, that I was a treasure to him.

My little knowledge made many people envy my master's good fortune, and lay snares to steal me away, which obliged him always to keep me in his sight. One day a woman came like the rest out of curiosity to buy some bread, and seeing me sit upon the counter, threw down before me six pieces of money, among which was one that was bad. I separated it presently from the others, and setting

my paw upon it, looked in the woman's face, as much as to say, Is it *not* so? The woman looking at me replied, Yes, you are in the right, it is bad: and staying some time in the shop, to look at and admire me, at last paid my master for his bread, but when she went out of the shop, made a sign, unknown to him, for me to follow her.

I was always attentive to any means likely to deliver me out of so strange a metamorphosis, and had observed that the woman examined me with an extraordinary attention. I imagined that she might know something of my misfortune, and the melancholy condition I was reduced to: however, I let her go, and contented myself with looking at her. After walking two or three steps, she turned about, and seeing that I only looked at her, without stirring from my place, made me another sign to follow her.

Without deliberating any longer, and observing that my master was busy cleaning his oven, and did not mind me, I jumped off the counter, and followed the woman, who seemed overjoyed.

After we had gone some way, she stopped at a house, opened the door, and called to me to come in, saying, You will not repent following me. When I had entered, she shut the door, and conducted me to her chamber, where I saw a beautiful young lady working embroidery. This lady, who was daughter to the charitable woman who had brought me from

the baker's, was a very skilful enchantress, as I found afterwards.

Daughter, said the mother, I have brought you the much talked of baker's dog, that can tell good money from bad. You know I gave you my opinion respecting him when I first heard of him, and told you, I fancied he was a man changed into a dog by some wicked magician. To-day I determined to go to that baker for some bread, and was myself a witness of the wonders performed by this dog, who has made such a noise in Bagdad. What say you, daughter, am I deceived in my conjecture? Mother, you are not, answered the daughter, and I will disenchant him immediately.

The young lady arose from her sofa, put her hand into a bason of water, and throwing some upon me, said, If thou wert born a dog, remain so, but if thou wert born a man, resume thy former shape, by the virtue of this water. At that instant the enchantment was broken, and I became restored to my natural form.

Penetrated with the greatness of this kindness, I threw myself at my deliverer's feet; and after I had kissed the hem of her garment, said, My dear deliverer, I am so sensible of your unparalleled humanity towards a stranger, as I am, that, I beg of you to tell me yourself what I can do to shew my gratitude; or rather dispose of me as a slave, to whom you have

a just right, since I am no more my own, but entirely yours: and that you may know who I am, I will tell you my story in as few words as possible.

After I had informed her who I was, I gave her an account of my marriage with Ameeneh, of the complaisance I had shewn her, my patience in bearing with her humour, her extraordinary behaviour, and the savage inhumanity with which she had treated me out of her inconceivable wickedness, and finished my story with my transformation, and thanking her mother for the inexpressible happiness she had procured me.

Syed Naomaun, said the daughter to me, let us not talk of the obligation you say you owe me; it is enough for me that I have done any service to so honest a man. But let us talk a little of Ameeneh your wife. I was acquainted with her before your marriage; and as I know her to be a sorceress, she also is sensible that I have some of the same kind of knowledge as herself, since we both learnt it of the same mistress. We often meet at the baths, but as our tempers are different, I avoid all opportunities of contracting an intimacy with her, which is no difficult matter, as she does the same by me. I am not at all surprised at her wickedness: but what I have already done for you is not sufficient; I must complete what I have begun. It is not enough to have broken the enchantment by which she has so

long excluded you from the society of men. You must punish her as she deserves, by going home again, and assuming the authority which belongs to you. I will give you the proper means. Converse a little with my mother till I return to you.

My deliveress went into a closet, and while she was absent, I repeated my obligations to the mother as well as the daughter. She said to me, You see my daughter has as much skill in the magic art as the wicked Ameeneh; but makes such use of it, that you would be surprised to know the good she has done, and daily does by exercising her science. This induces me to let her practise it; for I should not permit her, if I perceived she made an improper application of it in the smallest instance.

The mother then related some of the wonders she had seen her perform: by this time the daughter returned with a little bottle in her hand. Syed Naomaun, said she, my books which I have been consulting tell me that Ameeneh is now abroad, but will be at home presently. They also inform me that she pretended before your servants to be very uneasy at your absence, and made them believe, that at dinner you recollected some business which obliged you to go out immediately; that as you went, you left the door open, and a dog running into the hall where she was at dinner, she had beaten him out with a great stick.

Take this little bottle, go home immediately, and wait in your own chamber till Ameeneh comes in, which she will do shortly. As soon as she returns, run down into the court, and meet her face to face. In her surprise at seeing you so unexpectedly, she will turn her back to run away; have the bottle ready, and throw some of the liquor it contains upon her, pronouncing at the same time these words: Receive the chastisement of thy wickedness. I will tell you no more; you will see the effect.

After these instructions I took leave of my benefactress, and her mother, with all the testimonies of the most perfect gratitude, and a sincere protestation never to forget my obligation to them; and then went home.

All things happened as the beautiful and humane enchantress had foretold. Ameeneh was not long before she came home. As she entered the court, I met her with the bottle in my hand. Upon seeing me, she shrieked; and as she turned to run towards the door, I threw the liquor upon her, pronouncing the words which the young lady had taught me, when she was instantly transformed into the mare which your majesty saw me upon yesterday.

At that instant, owing to the surprise she was in, I easily seized her by the mane, and notwithstanding her resistance, led her into the stable, where I put a halter upon her head, and when I had tied her to

the rack, reproaching her with her baseness, I chastised her with a whip till I was tired, and have punished her every day since in the manner which your majesty has witnessed. I hope, commander of the faithful, continued Syed Naomaun, concluding his story, your majesty will not disapprove of my conduct, but will rather think I have shewn so wicked and pernicious a woman more indulgence than she deserved.

When the caliph found that Syed Naomaun had ended his story, he said to him, Your adventure is very singular, and the wickedness of your wife inexcusable; therefore I do not condemn the chastisement you have hitherto given her; but I would have you consider how great a punishment it is to be reduced to the condition of beasts, and wish you would be content with the chastisement you have already inflicted. I would order you to go and address yourself to the young enchantress, to end the metamorphosis she has inflicted, but that I know the obstinacy and incorrigible cruelty of magicians of both sexes, who abuse their art; which makes me apprehensive that a second effect of your wife's revenge might be more fatal than the first.

The caliph, who was naturally mild and compassionate to all criminals, after he had declared his mind to Syed Naomaun, addressed himself to the third person the grand vizier had summoned to at-

tend him. Khaujeh Hassan, said he, passing yesterday by your house, it seemed so magnificent that I felt a curiosity to know to whom it belonged, and was told that you, whose trade is so mean that a man can scarcely get his bread by it, have built this house after you had followed this trade some years. I was likewise informed that you make a good use of the riches God has blessed you with, and your neighbours speak well of you.

All this pleases me well, added the caliph, but I am persuaded that the means by which Providence has been pleased to bestow these gifts on you must have been very extraordinary. I am curious to know the particulars from your own mouth, and sent for you on purpose to have that satisfaction. Speak truly, that when I know your story, I may rejoice in your good fortune.

But that you may not suspect my curiosity, and believe I have any other interest than what I tell you, I declare, that far from having any pretensions, I give you my word you shall enjoy freely all you possess.

On these assurances of the caliph, Khaujeh Hassan prostrated himself before the throne, with his forehead down to the carpet, and when he rose up, said, Commander of the faithful, some persons might have been alarmed at having been summoned to appear before your majesty; but knowing that my

conscience was clear, and that I had committed nothing against the laws or your majesty, but, on the contrary, had always the most respectful sentiments and the profoundest veneration for your person, my only fear was, that I should not be able to support the splendor of your presence. But nevertheless on the public report of your majesty's receiving favourably, and hearing the meanest of your subjects, I took courage, and never doubted but I should have confidence enough to give you all the satisfaction you might require of me. Besides, your majesty has given me a proof of your goodness, by granting me your protection before you know whether I deserve it. I hope, however, you will retain the favourable sentiments you have conceived of me, when, in obedience to your command, I shall have related my adventures.

After this compliment to conciliate the caliph's good-will and attention, and after some moments recollection, Khaujeh Hassan related his story in the following manner:

THE STORY OF KHAUJEH HASSAN AL HUBBAUL.

Commander of the faithful, that your majesty may the better understand by what means I arrived at

the happiness I now enjoy, I must acquaint you, there are two intimate friends, citizens of Bagdad, who can testify the truth of what I shall relate, and to whom, after God, the author of all good, I owe my prosperity.

These two friends are called, the one Saadi, the other Saad. Saadi, who is very rich, was always of opinion that no man could be happy in this world without wealth, to live independent of every one.

Saad was of a different opinion; he agreed that riches were necessary to comfort, but maintained that the happiness of a man's life consisted in virtue, without any farther eagerness after worldly goods than what was requisite for decent subsistence, and benevolent purposes.

Saad himself is one of this number, and lives very happily and contentedly in his station: but though Saadi is infinitely more opulent, their friendship is very sincere, and the richest sets no more value on himself than the other. They never had any dispute but on this point; in all other things their union of opinion has been very strict.

One day as they were talking upon this subject, as I have since been informed by them both, Saadi affirmed, that poverty proceeded from men's being born poor, or spending their fortunes in luxury and debauchery, or by some of those unforeseen fatalities which donot oftenoccur. My opinion, said he, is, that

most people's poverty is owing to their wanting at first a sufficient sum of money to raise them above want, by employing their industry to improve it; for, continued he, if they once had such a sum, and made a right use of it, they would not only live well, but would in time infallibly grow rich.

Saad could not agree in this sentiment: The way, said he, which you propose to make a poor man rich, is not so certain as you imagine. Your plan is very hazardous, and I can bring many good arguments against your opinion, but that they would carry us too far into dispute. I believe, with as much probability, that a poor man may become rich by other means as well as by money: and there are people who have raised as large and surprising fortunes by mere chance, as others have done by money, with all their good economy and management to increase it by the best conducted trade.

Saad, replied Saadi, I see we shall not come to any determination by my persisting to oppose my opinion against yours. I will make an experiment to convince you, by giving, for example, a sum of money to some artisan, whose ancestors from father to son have always been poor, lived only from day to day, and died as indigent as they were born. If I have not the success I expect, you shall try if you will have better by the means you shall employ.

Some days after this dispute, the two friends

happened to walk out together, and passing through the street where I was at work at my trade of rope-making, which I learnt of my father, who learnt of his, and he of his ancestors; and by my dress and appearance, it was no hard matter for them to guess my poverty.

Saad, remembering Saadi's engagement, said, If you have not forgotten what you said to me, there is a man, pointing to me, whom I can remember a long time working at his trade of rope-making, and in the same poverty: he is a worthy subject for your liberality, and a proper person to make your experiment upon. I so well remember the conversation, replied Saadi, that I have ever since carried a sufficient sum about me for the purpose, but only waited for an opportunity of our being together, that you might be witness of the fact. Let us go to him, and know if he is really necessitous.

The two friends came to me, and I, seeing that they wished to speak to me, left off work: they both accosted me with the common salutation, and Saadi wishing me peace, asked me my name.

I returned their salutation, and answered Saadi's question, saying to him, Sir, my name is Hassan; but by reason of my trade, I am commonly known by the name of Hassan al Hubbaul.

Hassan, replied Saadi, as there is no occupation but what a man may live by, I doubt not but yours

produces enough for you to live well upon; and I am amazed, that during the long time you have worked at your trade, you have not saved enough to lay in a good stock of hemp to extend your manufacture and employ more hands, by the profit of whose work you would soon increase your income.

Sir, replied I, you will be no longer amazed that I have not saved money and taken the way you mention to become rich, when you come to know that, let me work as hard as I may from morning till night, I can hardly get enough to keep my family in bread and pulse. I have a wife and five children, not one of whom is old enough to be of the least assistance to me. I must feed and clothe them, and in our poor way of living, they still want many necessaries, which they can ill do without. And though hemp is not very dear, I must have money to buy it. This is the first thing I do with any money I receive for my work; otherwise I and my family must starve.

Now judge, sir, added I, if it be possible that I should save any thing for myself and family: it is enough that we are content with the little God sends us, and that we have not the knowledge or desire of more than we want, but can live as we have been always bred up, and are not reduced to beg.

When I had given Saadi this account, he said to me, Hassan, I am not so much surprised as I was, for I comprehend what obliges you to be content in

your station. But if I should make a present of a purse of two hundred pieces of gold, would not you make a good use of it? and do not you believe, that with such a sum you could become soon as rich as the principal of your occupation?

Sir, replied I, you seem to be so good a gentleman, that I am persuaded you would not banter me, but that the offer you make me is serious; and I dare say, without presuming too much upon myself, that a considerably less sum would be sufficient to make me not only as rich as the first of our trade, but that in time I should be richer than all of them in this city together, though Bagdad is so large and populous.

The generous Saadi shewed me immediately that in what he said he was serious. He pulled a purse out of his bosom, and putting it into my hands, said, Here, take this purse; you will find it contains two hundred pieces of gold: I pray God bless you with them, and give you grace to make the good use of them I desire; and believe me, my friend Saad, whom you see here, and I, shall both take great pleasure in finding they may contribute towards making you more happy than you now are.

Commander of the faithful, continued Hassan, when I had got the purse, the first thing I did was to put it into my bosom; but the transport of my joy was so great, and I was so much penetrated with

gratitude, that my speech failed me, and I could give my benefactor no other tokens of my feelings than by laying hold of the hem of his garment and kissing it; but he drew it from me hastily, and he and his friend pursued their walk.

As soon as they were gone, I returned to my work, and my first thought was, what I should do with my purse to keep it safe. I had in my poor house neither box nor cupboard to lock it up in, nor any other place where I could be sure it would not be discovered if I concealed it.

In this perplexity, as I had been used, like many poor people of my condition, to put the little money I had in the folds of my turban, I left my work, and went into the house, under pretence of wrapping my turban up anew. I took such precautions that neither my wife nor children saw what I was doing. But first I laid aside ten pieces of gold for present necessaries, and wrapt the rest up in the folds of the linen which went about my cap.

The principal expense I was at that day was to lay in a good stock of hemp, and afterwards, as my family had eaten no flesh meat a long time, I went to the shambles, and bought something for supper.

As I was carrying home the meat I had bought, a famished vulture flew upon me, and would have taken it away, if I had not held it very fast; but, alas! I had better have parted with it than lost my

money; the faster I held my meat, the more the bird struggled to get it, drawing me sometimes on one side, and sometimes on another, but would not quit the prize; till unfortunately in my efforts my turban fell on the ground.

The vulture immediately let go his hold, but seizing my turban, flew away with it. I cried out so loud, that I alarmed all the men, women, and children in the neighbourhood, who joined their shouts and cries to make the vulture quit his hold; for by such means these voracious birds are often frightened so as to quit their prey. But our cries did not avail; he carried off my turban, and we soon lost sight of him, and it would have been in vain for me to fatigue myself with running after him.

I went home very melancholy at the loss of my money. I was obliged to buy a new turban, which diminished the small remainder of the ten pieces; for I had laid out several in hemp. The little that was left was not sufficient to give me reason to indulge the great hopes I had conceived.

But what troubled me most, was the little satisfaction I should be able to give my benefactor for his ineffectual generosity, when he should come to hear what a misfortune I had met with, which he would perhaps regard as incredible, and consequently an idle excuse.

While the remainder of the ten pieces lasted, my little family and I lived better than usual; but I soon relapsed into the same poverty, and the same inability to extricate myself from wretchedness. However, I never murmured nor repined: God, said I, was pleased to give me riches when I least expected them; he has thought fit to take them from me again almost at the same time, because it so pleased him, and they were at his disposal; yet I will praise his name for all the benefits I have received, as it was his good pleasure, and submit myself, as I have ever done hitherto, to his will.

These were my sentiments, while my wife, from whom I could not keep secret the loss I had sustained, was inconsolable. In my trouble I had told my neighbours, that when I lost my turban I lost a hundred and ninety pieces of gold; but as they knew my poverty, and could not comprehend how I should have got so great a sum by my work, they only laughed at me.

About six months after this misfortune, which I have related to your majesty, the two friends walking through that part of the town where I lived, the neighbourhood brought me to Saad's recollection. We are now, said he to Saadi, not far from the street where Hassan the ropemaker lives; let us call and see what use he has made of the two hundred pieces

of gold you gave him, and whether they have enabled him to take any steps towards bettering his fortune.

With all my heart, replied Saadi; I have been thinking of him some days, and it will be a great pleasure and satisfaction to me to have you with me, as a witness of the proof of my argument. You will see undoubtedly a great alteration. I expect we shall hardly know him again.

Just as Saadi said this, the two friends turned the corner of the street, and Saad, who perceived me first at a distance, said to his friend, I believe you reckon without your host. I see Hassan, but can discern no change in his person, for he is as shabbily dressed as when we saw him before; the only difference that I can perceive is, that his turban looks something better. Observe him yourself, and see whether I am in the wrong.

As they drew nearer to me, Saadi saw me too, and found Saad was in the right, but could not tell to what he should attribute the little alteration he saw in my person; and was so much amazed, that he could not speak when he came up to me. Well, Hassan, said Saad, we do not ask you how affairs go since we saw you last; without doubt they are in a better train.

Gentlemen, replied I, addressing myself to them both, I have the great mortification to tell you, that

your desires, wishes, and hopes, as well as mine, have not had the success you had reason to expect, and I had promised myself; you will scarcely believe the extraordinary adventure that has befallen me. I assure you nevertheless, on the word of an honest man, and you ought to believe me, for nothing is more true than what I am going to tell you. I then related to them my adventure, with the same circumstances I had the honour to tell your majesty.

Saadi rejected my assertion, and said, Hassan, you joke, and would deceive me; for what you say is a thing incredible. What have vultures to do with turbans, they only search for something to satisfy their hunger? You have done as all such people as yourself generally do. If they have made any extraordinary gain, or any good fortune happens to them, which they never expected, they throw aside their work, take their pleasure, make merry, while the money lasts; and when they have eaten and drunk it all out, are reduced to the same necessity and want as before. You would not be so miserable, but because you deserve it, and render yourself unworthy of any service done to you.

Sir, I replied, I bear all these reproaches, and am ready to bear as many more, if they were more severe, and all with the greater patience because I do not think I deserve them. The thing is so publicly known in this part of the town, that there is nobody

but can satisfy you of the truth of my assertions. If you inquire, you will find that I do not impose upon you. I own, I never heard of vultures flying away with turbans; but this has actually happened to me, like many other things, which do not fall out every day, and yet have actually happened.

Saad took my part, and told Saadi a great many as surprising stories of vultures, some of which he affirmed he knew to be true, insomuch that at last he pulled his purse out of his vestband, and counted out two hundred pieces of gold into my hand, which I put into my bosom for want of a purse.

When Saadi had presented me with this sum, he said, Hassan, I make you a present of these two hundred pieces; but take care to put them in a safer place, that you may not lose them so unfortunately as you have done the others, and employ them in such a manner that they may procure you the advantages which the others would have done. I told him that the obligation of this his second kindness was much greater than I deserved, after what had happened, and that I should be sure to make good use of his advice. I would have said a great deal more, but he did not give me time, for he went away, and continued his walk with his friend.

As soon as they were gone, I left off work, and went home, but finding neither my wife nor children within, I pulled out my money, put ten pieces by,

and wrapt up the rest in a clean linen cloth, tying it fast with a knot; but then I was to consider where I should hide this linen cloth, that it might be safe. After I had considered some time, I resolved to put it in the bottom of an earthen vessel full of bran, which stood in a corner, which I imagined neither my wife nor children would look into. My wife came home soon after, and as I had but little hemp in the house, I told her I should go out to buy some, without saying any thing to her about the two friends.

While I was absent, a sandman, who sells scouring earth for the hair and body, which women use in the baths, passed through our street, and called, Cleansing, ho! My wife, who wanted some, beckoned to him: but as she had no money, asked him if he would make an exchange of some earth for some bran. The sandman asked to see the bran. My wife shewed him the pot; the bargain was made; she had the cleansing earth, with which she filled a dust-hole I had made to the house, and the sandman took the pot and bran along with him.

Not long after I came home with as much hemp as I could carry, and followed by five porters loaded also with hemp. After I had satisfied them for their trouble, I sat down to rest myself; and looking about me, could not see the pot of bran.

It is impossible for me to express to your majesty my surprise and the effect it had on me at the

moment. I asked my wife hastily what was become of it; when she told me the bargain she had made with the sandman, which she thought to be a very good one.

Ah! unfortunate woman! cried I, you know not the injury you have done me, yourself, and our children, by making that bargain, which has ruined us for ever. You thought you only sold the bran, but with the bran you have enriched the sandman with a hundred and ninety pieces of gold, which Saadi with his friend came and made me a second present of.

My wife was like one distracted, when she knew what a fault she had committed through ignorance. She cried, beat her breast, and tore her hair and clothes. Unhappy wretch that I am, cried she, am I fit to live after so dreadful a mistake? Where shall I find this sandman? I know him not, I never saw him in our street before. Oh! husband, added she, you were much to blame to be so reserved in a matter of such importance! This had never happened, if you had communicated the secret to me. In short, I should never finish my story were I to tell your majesty what her grief made her say. You are not ignorant how eloquent women often are in their afflictions.

Wife, said I, moderate your grief; by your weeping and howling you will alarm the neighbourhood,

and there is no reason they should be informed of our misfortunes. They will only laugh at, instead of pitying us. We had best bear our loss patiently, and submit ourselves to the will of God, and bless him, for that out of two hundred pieces of gold which he had given us, he has taken back but a hundred and ninety, and left us ten, which, by the use I shall make of them, will be a great relief to us.

My wife at first did not relish my arguments; but as time softens the greatest misfortunes, and makes them more supportable, she at last grew easy, and had almost forgotten them. It is true, said I to her, we live but poorly; but what have the rich which we have not? Do not we breathe the same air, enjoy the same light and the same warmth of the sun? Therefore what conveniences have they more than we, that we should envy their happiness? They die as well as we. In short, while we live in the fear of God, as we should always do, the advantage they have over us is so very inconsiderable, that we ought not to covet it.

I will not tire your majesty any longer with my moral reflections. My wife and I comforted ourselves, and I pursued my trade with as much alacrity as before these two mortifying losses, which followed one another so quickly. The only thing that troubled me sometimes was, how I should look Saadi in the face when he should come and ask me

how I had improved his two hundred pieces of gold, and advanced my fortune by means of his liberality. I saw no remedy but to resolve to submit to the confusion I should feel, though it was by no fault of mine this time, any more than before, that our misfortune had happened.

The two friends stayed away longer this time than the former, though Saad had often spoken to Saadi, who always put it off; for, said he, the longer we stay away, the richer Hassan will be, and I shall have the greater satisfaction.

Saad, who had not the same opinion of the effect of his friend's generosity, replied, You fancy then that your last present will have been turned to a better account than the former. I would advise you not to flatter yourself too much, for fear you may be more sensibly mortified if it should prove otherwise. Why, replied Saadi, vultures do not fly away with turbans every day; and Hassan will have been more cautious this time.

I do not doubt it, replied Saad; but, added he, there are other accidents that neither you nor I can think of; therefore, I say again, moderate your expectations, and do not depend too much on Hassan's success; for to tell you what I think, and what I always thought (whether you like to hear it or not), I have a secret presentiment that you will not have accomplished your purpose, and that I shall succeed

better in proving that a poor man may sooner become rich by other means than money.

One day, when Saad and Saadi were disputing upon this subject, Saad observed that enough had been said: I am resolved, continued he, to inform myself this very day what has passed; it is a pleasant time for walking, let us not lose it, but go and see which of us has lost the wager. I saw them at a distance, was overcome with confusion, and was just going to leave my work, to run and hide myself. However I refrained, appeared very earnest at work, made as if I had not seen them, and never lifted up my eyes till they were close to me and had saluted me, and then I could not help myself. I hung down my head, told them my last misfortune, with all the circumstances, and that I was as poor as when they first saw me.

After that, I added, you may say that I ought to have hidden my money in another place than in a pot of bran, which was carried out of my house the same day: but that pot had stood there many years, and had never been removed, whenever my wife parted with the bran. Could I guess that a sandman should come by that very day, my wife have no money, and would make such an exchange? You may indeed allege, that I ought to have told my wife of it; but I will never believe that such prudent persons, as I am persuaded you are, would

have given me that advice; and if I had put my money any where else, what certainty could I have had that it would be more secure?

I see, sir, said I, addressing myself to Saadi, that it has pleased God, whose ways are secret and impenetrable, that I should not be enriched by your liberality, but that I must remain poor: however, the obligation is the same as if it had wrought the desired effect.

After these words I was silent; and Saadi replied, Though I would persuade myself, Hassan, that all you tell us is true, and not owing to your debauchery or ill management, yet I must not be extravagant, and ruin myself for the sake of an experiment. I do not regret in the least the four hundred pieces of gold I gave you to raise you in the world. I did it in duty to God, without expecting any recompense but the pleasure of doing good. If any thing makes me repent, it is, that I did not address myself to another, who might have made a better use of my charity. Then turning about to his friend, Saad, continued he, you may know by what I have said that I do not entirely give up the cause. You may now make your experiment, and let me see, that there are ways, besides giving money, to make a poor man's fortune. Let Hassan be the man. I dare say, whatever you may give him he will not be richer than he was with four hundred pieces of gold.

Saad had a piece of lead in his hand, which he shewed Saadi. You saw me, said he, take up this piece of lead, which I found on the ground; I will give it Hassan, and you shall see what it is worth.

Saadi burst out a laughing at Saad. What is that bit of lead worth? said he, a farthing? What can Hassan do with that? Saad presented it to me, and said, Take it, Hassan; let Saadi laugh, you will tell us some news of the good luck it has brought you one time or another. I thought Saad was in jest, and had a mind to divert himself: however I took the lead, and thanked him. The two friends pursued their walk, and I fell to work again.

At night when I pulled off my clothes to go to bed, the piece of lead, which I had never thought of from the time he gave it me, tumbled out of my pocket. I took it up, and laid it on the place that was nearest me. The same night it happened that a fisherman, a neighbour, mending his nets, found a piece of lead wanting; and it being too late to buy any, as the shops were shut, and he must either fish that night, or his family go without bread the next day, he called to his wife and bade her inquire among the neighbours for a piece. She went from door to door on both sides of the street, but could not get any, and returned to tell her husband her ill success. He asked her if she had been to several of their neighbours, naming them, and among the rest my

house. No indeed, said the wife, I have not been there; that was too far off, and if I had gone, do you think I should have found any? I know by experience they never have any thing when one wants it. No matter, said the fisherman, you are an idle hussy; you must go there; for though you have been there a hundred times before without getting any thing, you may chance to obtain what we want now. You must go.

The fisherman's wife went out grumbling, came and knocked at my door, and waked me out of a sound sleep. I asked her what she wanted? Hassan, said she, as loud as she could bawl, my husband wants a bit of lead to load his nets with; and if you have a piece, desires you to give it him.

The piece of lead which Saad had given me was so fresh in my memory, and had so lately dropt out of my clothes, that I could not forget it. I told my neighbour I had some; and if she would stay a moment my wife should give it to her. Accordingly, my wife, who was wakened by the noise as well as myself, got up, and groping about where I directed her, found the lead, opened the door, and gave it to the fisherman's wife, who was so overjoyed that she promised my wife, that in return for the kindness she did her and her husband, she would answer for him we should have the first cast of the nets.

The fisherman was so much rejoiced to see the lead, which he so little expected, that he much approved his wife's promise. He finished mending his nets, and went a fishing two hours before day, according to custom. At the first throw he caught but one fish, about a yard long, and proportionable in thickness; but afterwards had a great many successful casts; though of all the fish he took none equalled the first in size.

When the fisherman had done fishing, he went home, where his first care was to think of me. I was extremely surprised, when at my work, to see him come to me with a large fish in his hand. Neighbour, said he, my wife promised you last night, in return for your kindness, whatever fish I should catch at my first throw; and I approved her promise. It pleased God to send me no more than this one for you, which, such as it is, I desire you to accept. I wish it had been better. Had he sent me my net full, they should all have been yours.

Neighbour, said I, the bit of lead which I sent you was such a trifle, that it ought not to be valued at so high a rate: neighbours should assist each other in their little wants. I have done no more for you than I should have expected from you had I been in your situation; therefore I would refuse your present, if I were not persuaded you gave it me

freely, and that I should offend you; and since you will have it so, I take it, and return you my hearty thanks.

After these civilities, I took the fish, and carried it home to my wife. Here, said I, take this fish, which the fisherman our neighbour has made me a present of, in return for the bit of lead he sent to us for last night: I believe it is all we can expect from the present Saad made me yesterday, promising me that it would bring me good luck; and then I told her what had passed between the two friends.

My wife was much startled to see so large a fish. What would you have me do with it? said she. Our gridiron is only fit to broil small fish; and we have not a pot big enough to boil it. That is your business, answered I; dress it as you will, I shall like it either way. I then went to my work again.

In gutting the fish, my wife found a large diamond, which, when she washed it, she took for a piece of glass: indeed she had heard talk of diamonds, but if she had ever seen or handled any, she would not have known how to distinguish them. She gave it to the youngest of our children for a plaything, and his brothers and sisters handed it about from one to another, to admire its brightness and beauty.

At night when the lamp was lighted, and the

children were still playing with the diamond, they perceived that it gave a light, when my wife, who was getting them their supper, stood between them and the lamp; upon which they snatched it from one another to try it; and the younger children fell a crying, that the elder would not let them have it long enough. But as a little matter amuses children, and makes them squabble and fall out, my wife and I took no notice of their noise, which presently ceased, when the bigger ones supped with us, and my wife had given the younger each their share.

After supper the children got together again, and began to make the same noise. I then called to the eldest to know what was the matter, who told me it was about a piece of glass, which gave a light when his back was to the lamp. I bade him bring it to me, made the experiment myself, and it appeared so extraordinary, that I asked my wife what it was. She told me it was a piece of glass, which she had found in gutting the fish.

I thought no more than herself but that it was a bit of glass, but I was resolved to make a farther experiment of it; and therefore bade my wife put the lamp in the chimney, which she did, and still found that the supposed piece of glass gave so great a light, that we might see to go to bed without the lamp. So I put it out, and placed the bit of glass

upon the chimney to light us. Look, said I, this is another advantage that Saad's piece of lead procures us: it will spare us the expense of oil.

When the children saw the lamp was put out, and the bit of glass supplied the place, they cried out so loud, and made so great a noise from astonishment, that it was enough to alarm the neighbourhood; and before my wife and I could quiet them we were forced to make a greater noise, nor could we silence them till we had put them to bed; where after talking a long while in their way about the wonderful light of a bit of glass, they fell asleep. After they were asleep, my wife and I went to bed by them; and next morning, without thinking any more of the glass, I went to my work as usual; which ought not to seem strange for such a man as I, who had never seen any diamonds, or, if I had, never attended to their value.

But before I proceed, I must tell your majesty that there was but a very slight partition-wall between my house and my next neighbour's, who was a very rich Jew, and a jeweller; and the chamber that he and his wife lay in joined to ours. They were both in bed, and the noise my children made awakened them.

The next morning the jeweller's wife came to mine to complain of being disturbed out of their first

sleep. Good neighbour Rachael, which was the Jew's wife's name, said my wife, I am very sorry for what happened, and hope you will excuse it: you know it was caused by the children, and they will laugh and cry for a trifle. Come in, and I will shew you what was the occasion of the noise.

The Jewess went in with her, and my wife taking the diamond (for such it really was, and a very extraordinary one) out of the chimney, put it into her hands. See here, said she, it was this piece of glass that caused all the noise; and while the Jewess, who understood all sorts of precious stones, was examining the diamond with admiration, my wife told her how she found it in the fish's belly, and what happened.

Indeed, Ayesha, which was my wife's name, said the jeweller's wife, giving her the diamond again, I believe as you do it is a piece of glass; but as it is more beautiful than common glass, and I have just such another piece at home, I will buy it, if you will sell it.

The children, who heard them talking of selling their plaything, presently interrupted their conversation, crying and begging their mother not to part with it, who, to quiet them, promised she would not.

The Jewess being thus prevented in her intended swindling bargain by my children, went away, but

first whispered my wife, who followed her to the door, if she had a mind to sell it, not to shew it to any body without acquainting her.

The Jew went out early in the morning to his shop in that part of the town where the jewellers sell their goods. Thither his wife followed, and told him the discovery she had made. She gave him an account of the size and weight of the diamond as nearly as she could guess, also of its beauty, water, and lustre, and particularly of the light which it gave in the night according to my wife's account, which was the more credible as she was uninformed.

The Jew sent his wife immediately to treat, to offer her a trifle at first, as she should think fit, and then to raise her price by degrees; but be sure to bring it, cost what it would. Accordingly his wife came again to mine privately, and asked her if she would take twenty pieces of gold for the piece of glass she had shewn her.

My wife, thinking the sum too considerable for a mere piece of glass as she had thought it, would not make any bargain; but told her, she could not part with it till she had spoken to me. In the mean time I came from my work to dinner. As they were talking at the door, my wife stopped me, and asked if I would sell the piece of glass she had found in the fish's belly for twenty pieces of gold, which our neighbour offered her? I returned no answer; but

reflected immediately on the assurance with which Saad, in giving me the piece of lead, told me it would make my fortune. The Jewess, fancying that the low price she had offered was the reason I made no reply, said, I will give you fifty, neighbour, if that will do.

As soon as I found that she rose so suddenly from twenty to fifty, I told her that I expected a great deal more. Well, neighbour, said she, I will give you a hundred, and that is so much, I know not whether my husband will approve my offering it. At this new advance, I told her I would have a hundred thousand pieces of gold for it; that I saw plainly that the diamond, for such I now guessed it must be, was worth a great deal more, but to oblige her and her husband, as they were neighbours, I would limit myself to that price, which I was determined to have: and if they refused to give it, other jewellers should have it, who would give a great deal more.

The Jewess confirmed me in this resolution, by her eagerness to conclude a bargain; and by coming up at several biddings to fifty thousand pieces, which I refused. I can offer you no more, said she, without my husband's consent. He will be at home at night; and I would beg the favour of you to let him see it, which I promised.

At night when the Jew came home, his wife told him what she had done; that she had got no for-

warder with my wife or me; that she offered, and I had refused, fifty thousand pieces of gold; but that I had promised to stay till night at her request. He observed the time when I left off work, and came to me. Neighbour Hassan, said he, I desire you would shew me the diamond your wife shewed to mine. I brought him in, and shewed it to him. As it was very dark, and my lamp was not lighted, he knew instantly, by the light the diamond gave, and by the lustre it cast in my hand, that his wife had given him a true account of it. He looked at and admired it a long time. Well, neighbour, said he, my wife tells me she offered you fifty thousand pieces of gold: I will give you twenty thousand more.

Neighbour, said I, your wife can tell you that I value my diamond at a hundred thousand pieces, and I will take nothing less. He haggled a long time with me, in hopes that I would make some abatement: but finding at last that I was positive, and for fear that I should shew it to other jewellers, as I certainly should have done, he would not leave me till the bargain was concluded on my own terms. He told me that he had not so much money at home, but would pay it all to me on the morrow, that very instant fetched two bags of a thousand pieces each, as an earnest; and the next day, though I do not know how he raised the money, whether he borrowed it of his friends, or let some other jewellers into

partnership with him, he brought me the sum we had agreed for at the time appointed, and I delivered to him the diamond.

Having thus sold my diamond, and being rich, infinitely beyond my hopes, I thanked God for his bounty; and would have gone and thrown myself at Saad's feet to express my gratitude, if I had known where he lived; as also at Saadi's, to whom I was first obliged, though his good intention had not the same success.

Afterwards I thought of the use I ought to make of so considerable a sum. My wife, with the vanity natural to her sex, proposed immediately to buy rich clothes for herself and children; to purchase a house, and furnish it handsomely. I told her we ought not to begin with such expenses; for, said I, money should only be spent, so that it may produce a fund from which we may draw without its failing. This I intend, and shall begin to-morrow.

I spent all that day and the next in going to the people of my own trade, who worked as hard every day for their bread as I had done; and giving them money beforehand, engaged them to work for me in different sorts of rope-making, according to their skill and ability, with a promise not to make them wait for their money, but to pay them as soon as their work was done.

By this means I engrossed almost all the business

of Bagdad, and every body was pleased with my exactness and punctual payment.

As so great a number of workmen produced, as your majesty may judge, a large quantity of work, I hired warehouses in several parts of the town to hold my goods, and appointed over each a clerk, to sell both wholesale and retail; and by this economy received considerable profit and income. Afterwards, to unite my concerns in one spot, I bought a large house, which stood on a great deal of ground, but was ruinous, pulled it down, and built that your majesty saw yesterday, which, though it makes so great an appearance, consists, for the most part, of warehouses for my business, with apartments absolutely necessary for myself and family.

Some time after I had left my old mean habitation, and removed to this, Saad and Saadi, who had scarcely thought of me from the last time they had been with me, as they were one day walking together, and passing by our street, resolved to call upon me: but great was their surprise when they did not see me at work. They asked what was become of me, and if I was alive or dead? Their amazement was redoubled, when they were told I was become a great manufacturer, and was no longer called plain Hassan, but Khaujeh Hassan al Hubbaul, and that I had built in a street, which was named to them, a house like a palace.

The two friends went directly to the street, and in the way, as Saadi could not imagine that the bit of lead which Saad had given me could have been the raising of my fortune, he said to him, I am overjoyed to have made Hassan's fortune: but I cannot forgive the two lies he told me, to get four hundred pieces instead of two; for I cannot attribute it to the piece of lead you gave him.

So you think, replied Saad: but so do not I. I do not see why you should do Khaujeh Hassan so much injustice as to take him for a liar. You must give me leave to believe that he told us the truth, disguised nothing from us, that the piece of lead which I gave him is the cause of his prosperity; and you will find he will presently tell us so.

During their discourse the two friends came into the street where I lived, asked whereabouts my house stood; and being shewn it, could hardly believe it to be mine.

They knocked at the door, and my porter opened it; when Saadi, fearing to be guilty of rudeness in taking the house of a nobleman for that he was inquiring after, said to the porter, We are informed that this is the house of Khaujeh Hassan al Hubbaul; tell us if we are mistaken. You are very right, sir, said the porter, opening the door wider; it is the same; come in; he is in the hall, and any of the slaves will point him out to you.

I had no sooner set my eyes upon the two friends, than I knew them. I rose from my seat, ran to them, and would have kissed the hem of their garments; but they would not suffer it, and embraced me. I invited them to a sofa made to hold four persons, which was placed full in view of my garden. I desired them to sit down, and they would have me take the place of honour. I assured them I had not forgotten that I was poor Hassan the ropemaker, nor the obligations I had to them; but were this not the case, I knew the respect due to them, and begged them not to expose me. They sat down in the proper place, and I seated myself opposite to them.

Then Saadi, addressing himself to me, said, Khaujeh Hassan, I cannot express my joy to see you in the condition I wished you, when I twice made you a present of two hundred pieces of gold, for I mean not to upbraid you; though I am persuaded that those four hundred pieces have made this wonderful change in your fortune, which I behold with pleasure. One thing only vexes me, which is, that you should twice disguise the truth from me, pretending that your losses were the effect of misfortunes which now seem to me more than ever incredible. Was it not because, when we were together the last time, you had so little advanced your small income with the four hundred pieces of gold,

that you were ashamed to own it? I am willing to believe this, and wait to be confirmed in my opinion.

Saad heard this speech of Saadi's with impatience, not to say indignation, which he shewed by casting down his eyes and shaking his head: he did not, however, interrupt him. When he had done, he said to him, Forgive me, Saadi, if I anticipate Khaujeh Hassan, before he answers you, to tell you, that I am vexed at your prepossession against his sincerity, and that you still persist in not believing the assurances he has already given you. I have told you before, and I repeat it once more, that I believe those two accidents which befel him, upon his bare assertion; and whatever you may say, I am persuaded they are true: but let him speak himself, and say which of us does him justice.

After this discourse of the two friends, I said, addressing myself to them both, Gentlemen, I should condemn myself to perpetual silence, on the explanation you ask of me, if I were not certain the dispute you have had on my account cannot break that friendship which subsists between you; therefore I will declare to you the truth, since you require it; and with the same sincerity as before. I then told them every circumstance your majesty has heard, without forgetting the least.

All my protestations had no effect on Saadi, to

cure him of his prejudice. Khaujeh Hassan, replied he, the adventure of the fish, and diamond found in his belly, appears to me as incredible as the vulture's flying away with your turban, and the exchange of the scouring earth. Be it as it may, I am equally convinced that you are no longer poor, but rich as I intended you should be, by my means; and I rejoice sincerely.

As it grew late, they arose up to depart; when I stopped them, and said, Gentlemen, there is one favour I have to ask; I beg of you not to refuse to do me the honour to stay and take a slight supper with me, also a bed to-night, and to-morrow I will carry you by water to a small country-house, which I bought for the sake of the air, and we will return the same day on my horses.

If Saad has no business that calls him elsewhere, said Saadi, I consent. Saad told him that nothing should prevent his enjoying his company. We have only to send a slave to my house, that we may not be waited for. I provided a slave; and while they were giving him their orders, I went and ordered supper.

While it was getting ready, I shewed my benefactors my house, and all my offices, which they thought very extensive considering my fortune: I call them both benefactors without distinction, because without Saadi, Saad would never have given me the piece of lead; and without Saad, Saadi would

not have given me the four hundred pieces of gold. Then I brought them back again into the hall, where they asked me several questions about my concerns; and I gave them such answers as satisfied them.

During this conversation, my servants came to tell me that supper was served up. I led them into another hall, where they admired the manner in which it was lighted, the furniture, and the entertainment I had provided. I regaled them also with a concert of vocal and instrumental music during the repast, and afterwards with a company of dancers, and other entertainments, endeavouring as much as possible to shew them my gratitude.

The next morning, as we had agreed to set out early to enjoy the fresh air, we repaired to the riverside by sun-rise, and went on board a pleasure-boat well carpeted that waited for us; and in less than an hour and a half, with six good rowers, and the stream, we arrived at my country-house.

When we went ashore, the two friends stopt to observe the beauty of the architecture of my house, and to admire its advantageous situation for prospects, which were neither too much limited nor too extensive, but such as made it very agreeable. I then conducted them into all the apartments, and shewed them the out-houses and conveniencies; with all which they were very well pleased.

Afterwards we walked in the gardens, where,

what they were most struck with, was a grove of orange and lemon trees, loaded with fruit and flowers, which were planted at equal distances, and watered by channels cut from a neighbouring stream. The close shade, the fragrant smell which perfumed the air, the soft murmurings of the water, the harmonious notes of an infinite number of birds, and many other agreeable circumstances, struck them in such a manner, that they frequently stopt to express how much they were obliged to me for bringing them to so delightful a place, and to congratulate me on my great acquisitions, with other compliments. I led them to the end of the grove, which was very long and broad, where I shewed them a wood of large trees, which terminated my garden, and afterwards a summer-house, open on all sides, shaded by a clump of palm-trees, but not so as to injure the prospect; I then invited them to walk in, and repose themselves on a sofa covered with carpets and cushions.

Two of my boys, whom I had sent into the country, with a tutor, for the air, had gone just then into the wood, and seeing a nest which was built in the branches of a lofty tree, they attempted to get at it; but as they had neither strength nor skill to accomplish their object, they shewed it to the slave who waited on them, and bade him climb the tree for it. The slave, when he came to it, was much surprised to find it composed of a turban: however

he took it, brought it down, and shewed it to my children; and as he thought that I might like to see a nest that was so uncommon, he gave it to the eldest boy to bring to me.

I saw the children at a distance, coming back to us, overjoyed to have procured a nest. Father, said the eldest, we have found a nest in a turban. The two friends and I were very much surprised at the novelty; but I much more, when I recognised the turban to be that which the vulture had flown away with. After I had examined it well, and turned it about, I said to my guests, Gentlemen, have you memories good enough to remember the turban I had on the day you did me the honour first to speak to me? I do not think, said Saad, that either my friend or I gave any attention to it; but if the hundred and ninety pieces of gold are in it, we cannot doubt of it.

Sir, replied I, there is no doubt but it is the same turban; for besides that I know it perfectly well, I feel by the weight it is too heavy to be any other, and you will perceive this if you give yourself the trouble to take it in your hand. Then after taking out the birds, and giving them to the children, I put it into his hands, and he gave it to Saadi. Indeed, said Saadi, I believe it to be your turban; which I shall, however, be better convinced of when I see the hundred and ninety pieces of gold.

Now, sir, added I, taking the turban again, observe well before I unwrap it, that it is of no very fresh date in the tree; and the state in which you see it, and the nest so neatly made in it, without having been touched by the hand of man, are sufficient proofs that the vulture dropt or laid it in the tree upon the day it was seized; and that the branches hindered it from falling to the ground. Excuse my making this remark, since it concerns me so much to remove all suspicions of fraud. Saad backed me in what I urged; and said, Saadi, this regards you and not me, for I am verily persuaded that Khaujeh Hassan does not impose upon us.

While Saad was talking, I pulled off the linen cloth which was wrapped about the cap of the turban, and took out the purse, which Saadi knew to be the same he had given me. I emptied it on the carpet before them, and said, There, gentlemen, there is the money, count it, and see if it be right; which Saad did, and found it to be one hundred and ninety pieces of gold. Then Saadi, who could not deny so manifest a truth, addressing himself to me said, I agree, Khaujeh Hassan, that this money could not serve to enrich you; but the other hundred and ninety pieces, which you would make me believe you hid in a pot of bran, might. Sir, answered I, I have told you the truth in regard to both sums: you would not have me retract, to make myself a liar.

Khaujeh Hassan, said Saad, leave Saadi to his own opinion; I consent with all my heart that he believe you are obliged to him for one part of your good fortune, by means of the last sum he gave you, provided he will agree that I contributed to the other half by the bit of lead, and will not pretend to dispute the valuable diamond found in the fish's belly. I agree to it, answered Saadi, but still you must give me liberty to believe that money is not to be amassed without money.

What, replied Saad, if chance should throw a diamond in my way worth fifty thousand pieces of gold, and I should have that sum given me for it, can it be said I got that sum by money?

They disputed no farther at this time; we rose, and went into the house, just as dinner was serving up. After dinner, I left my guests together, to pass away the heat of the day more at their liberty, and with great composure, while I went to give orders to my housekeeper and gardener. Afterwards I returned to them again, and we talked of indifferent matters till it grew a little cooler; when we returned into the garden for fresh air, and stayed till sun-set. We then mounted on horseback, and got to Bagdad by moonlight, two hours after, followed by one of my slaves.

It happened, I know not by what negligence of my servants, that we were then out of grain for the

horses, and the storehouses were all shut up; when one of my slaves seeking about the neighbourhood for some, met with a pot of bran in a shop; bought the bran, and brought the pot along with him, promising to carry it back again the next day. The slave emptied the bran, and dividing it with his hands among the horses, felt a linen cloth tied up, and very heavy; he brought the cloth to me in the condition that he found it, and presented it to me, telling me, that it might perhaps be the cloth he had often heard me talk of among my friends.

Overjoyed, I said to my two benefactors, Gentlemen, it has pleased God that you should not part from me without being fully convinced of the truth of what I have assured you. There are the other hundred and ninety pieces of gold which you gave me, continued I, addressing myself to Saadi; I know it well by the cloth, which I tied up with my own hands; and then I told out the money before them. I ordered the pot to be brought to me, knew it to be the same; and sent to my wife to ask if she recognized it, ordering them to say nothing to her of what had happened. She knew it immediately, and sent me word that it was the same pot she had exchanged full of bran for the scouring-earth.

Saadi readily submitted, renounced his incredulity; and said to Saad, I yield to you, and acknow-

ledge that money is not always the means of becoming rich.

When Saadi had spoken, I said to him, I dare not propose to return you the three hundred and eighty pieces of gold which it hath pleased God should be found, to undeceive you as to the opinion of my honesty. I am persuaded that you did not give them to me with an intention that I should return them; but as I ought to be content with what Providence has sent me from other quarters, and I do not design to make use of them; if you approve of my proposal, to-morrow I will give them to the poor, that God may bless us both.

The two friends lay at my house that night also: and next day, after embracing me, returned home, well pleased with the reception I had given them, and to find I did not make an improper use of the riches Heaven had blessed me with. I thanked them both, and regarded the permission they gave me to cultivate their friendship, and to visit them, as a great honour.

The caliph was so attentive to Khaujeh Hassan's story, that he had not perceived the end of it, but by his silence. Khaujeh Hassan, said he, I have not for a long time heard any thing that has given me so much pleasure, as having been informed of the wonderful ways by which God gave thee thy riches

to make thee happy in this world. Thou oughtest to continue to return him thanks by the good use thou makest of his blessings. I am glad I can tell thee, that the same diamond which made thy fortune is now in my treasury; and I am happy to learn how it came there: but because there may remain in Saadi some doubts on the singularity of this diamond, which I esteem the most precious and valuable jewel I possess, I would have you carry him with Saad to my treasurer, who shall shew it them, to remove Saadi's unbelief, and to let him see that money is not the only means of making a poor man rich in a short time, without labour. I would also have you tell the keeper of my treasury this story, that he may have it put into writing, and that it may be kept with the diamond.

After these words, the caliph signified to Khaujeh Hassan, Syed Naomaun, and Baba Abdoollah, by bowing of his head, that he was satisfied with them; they all took their leaves, by prostrating themselves at the throne, and then retired.

THE STORY OF ALI BABA AND THE FORTY ROBBERS DESTROYED BY A SLAVE.

In a town in Persia, there lived two brothers, one named Cassim, the other Ali Baba. Their father left them scarcely any thing; but as he had divided his little property equally between them, it should seem their fortune ought to have been equal; but chance determined otherwise.

Cassim married a wife, who soon after became heiress to a large sum, and a warehouse full of rich goods; so that he all at once became one of the richest and most considerable merchants, and lived at his ease.

Ali Baba on the other hand, who had married a woman as poor as himself, lived in a very wretched habitation, and had no other means to maintain his wife and children but his daily labour of cutting wood, and bringing it upon three asses, which were his whole substance, to town to sell.

One day, when Ali Baba was in the forest, and had just cut wood enough to load his asses, he saw at a distance a great cloud of dust, which seemed to be driven towards him: he observed it very attentively, and distinguished soon after a body of horse. Though there had been no rumour of robbers in that country, Ali Baba began to think that they might

prove such, and without considering what might become of his asses, was resolved to save himself. He climbed up a large, thick tree, whose branches, at a little distance from the ground, were so close to one another that there was but little space between them. He placed himself in the middle, from whence he could see all that passed without being discovered; and the tree stood at the base of a single rock, so steep and craggy that nobody could climb up it.

The troop, who were all well mounted and armed, came to the foot of this rock, and there dismounted. Ali Baba counted forty of them, and, from their looks and equipage, was assured that they were robbers. Nor was he mistaken in his opinion; for they were a troop of banditti, who, without doing any harm to the neighbourhood, robbed at a distance, and made that place their rendezvous; but what confirmed him in his opinion was, that every man unbridled his horse, tied him to some shrub, and hung about his neck a bag of corn which they brought behind them. Then each of them took his saddle wallet, which seemed to Ali Baba to be full of gold and silver from its weight. One, who was the most personable amongst them, and whom he took to be their captain, came with his wallet on his back under the tree in which Ali Baba was concealed, and making his way through some shrubs, pronounced these

words so distinctly, *Open, Sesame**, that Ali Baba heard him. As soon as the captain of the robbers had uttered these words, a door opened in the rock; and after he had made all his troop enter before him, he followed them, when the door shut again of itself.

The robbers stayed some time within the rock, and Ali Baba, who feared that some one, or all of them together, might come out and catch him, if he should endeavour to make his escape, was obliged to sit patiently in the tree. He was nevertheless tempted to get down, mount one of their horses, and lead another, driving his asses before him with all the haste he could to town; but the uncertainty of the event made him choose the safest course.

At last the door opened again, and the forty robbers came out. As the captain went in last, he came out first, and stood to see them all pass by him; when Ali Baba heard him make the door close by pronouncing these words, *Shut, Sesame*. Every man went and bridled his horse, fastened his wallet, and mounted again; and when the captain saw them all ready, he put himself at their head, and they returned the way they had come.

Ali Baba did not immediately quit his tree; for, said he to himself, they may have forgotten some-

* *Sesame* is a small grain.

thing and may come back again, and then I shall be taken. He followed them with his eyes as far as he could see them; and afterwards stayed a considerable time before he descended. Remembering the words the captain of the robbers used to cause the door to open and shut, he had the curiosity to try if his pronouncing them would have the same effect. Accordingly, he went among the shrubs, and perceiving the door concealed behind them, stood before it, and said, *Open, Sesame.* The door instantly flew wide open.

Ali Baba, who expected a dark dismal cavern, was surprised to see it well lighted and spacious, in form of a vault, which received the light from an opening at the top of the rock. He saw all sorts of provisions, rich bales of silk, stuff, brocade, and valuable carpeting, piled upon one another; gold and silver ingots in great heaps, and money in bags. The sight of all these riches made him suppose that this cave must have been occupied for ages by robbers, who had succeeded one another.

Ali Baba did not stand long to consider what he should do, but went immediately into the cave, and as soon as he had entered, the door shut of itself. But this did not disturb him, because he knew the secret to open it again. He never regarded the silver, but made the best use of his time in carrying out as much of the gold coin, which was in bags, at

several times, as he thought his three asses could carry. He collected his asses, which were dispersed, and when he had loaded them with the bags, laid wood over in such a manner that they could not be seen. When he had done he stood before the door, and pronouncing the words, *Shut, Sesame*, the door closed after him, for it had shut of itself while he was within, but remained open while he was out. He then made the best of his way to town.

When Ali Baba got home, he drove his asses into a little yard, shut the gates very carefully, threw off the wood that covered the bags, carried them into his house, and ranged them in order before his wife, who sat on a sofa.

His wife handled the bags, and finding them full of money, suspected that her husband had been robbing, insomuch that she could not help saying, Ali Baba, have you been so unhappy as to—— Be quiet, wife, interrupted Ali Baba, do not frighten yourself, I am no robber, unless he may be one who steals from robbers. You will no longer entertain an ill opinion of me, when I shall tell you my good fortune. He then emptied the bags, which raised such a great heap of gold, as dazzled his wife's eyes; and when he had done, told her the whole adventure from beginning to end; and, above all, recommended her to keep it secret.

The wife, cured of her fears, rejoiced with her

husband at their good fortune, and would count all the gold, piece by piece. Wife, replied Ali Baba, you do not know what you undertake, when you pretend to count the money; you will never have done. I will dig a hole, and bury it; there is no time to be lost. You are in the right, husband, replied she; but let us know, as nigh as possible, how much we have. I will borrow a small measure in the neighbourhood, and measure it, while you dig the hole. What you are going to do is to no purpose, wife, said Ali Baba; if you would take my advice, you had better let it alone; but keep the secret, and do what you please.

Away the wife ran to her brother-in-law Cassim, who lived just by, but was not then at home; and addressing herself to his wife, desired her to lend her a measure for a little while. Her sister-in-law asked her, whether she would have a great or a small one? The other asked for a small one. She bade her stay a little, and she would readily fetch one.

The sister-in-law did so, but as she knew Ali Baba's poverty, she was curious to know what sort of grain his wife wanted to measure, and artfully putting some suet at the bottom of the measure, brought it to her with an excuse, that she was sorry that she had made her stay so long, but that she could not find it sooner.

Ali Baba's wife went home, set the measure upon the heap of gold, filled it and emptied it often upon the sofa, till she had done: when she was very well satisfied to find the number of measures amounted to so many as they did, and went to tell her husband, who had almost finished digging the hole. While Ali Baba was burying the gold, his wife, to shew her exactness and diligence to her sister-in-law, carried the measure back again, but without taking notice that a piece of gold had stuck to the bottom. Sister, said she, giving it to her again, you see that I have not kept your measure long; I am obliged to you for it, and return it with thanks.

As soon as Ali Baba's wife was gone, Cassim's looked at the bottom of the measure, and was in inexpressible surprise to find a piece of gold stuck to it. Envy immediately possessed her breast. What! said she, has Ali Baba gold so plentiful as to measure it? Where has that poor wretch got all this wealth? Cassim, her husband, was not at home, but at his counting-house, which he left always in the evening. His wife waited for him, and thought the time an age; so great was her impatience to tell him the circumstance, at which she guessed he would be as much surprised as herself.

When Cassim came home, his wife said to him, Cassim, I know you think yourself rich, but you are much mistaken; Ali Baba is infinitely richer than

you; he does not count his money but measures it. Cassim desired her to explain the riddle, which she did, by telling him the stratagem she had used to make the discovery, and shewed him the piece of money, which was so old that they could not tell in what prince's reign it was coined.

Cassim, instead of being pleased, conceived a base envy at his brother's prosperity; he could not sleep all that night, and went to him in the morning before sun-rise. Cassim, after he had married the rich widow, had never treated Ali Baba as a brother, but neglected him. Ali Baba, said he, accosting him, you are very reserved in your affairs; you pretend to be miserably poor, and yet you measure gold. How, brother? replied Ali Baba; I do not know what you mean: explain yourself. Do not pretend ignorance, replied Cassim, shewing him the piece of gold his wife had given him. How many of these pieces, added he, have you? My wife found this at the bottom of the measure you borrowed yesterday.

By this discourse, Ali Baba perceived that Cassim and his wife, through his own wife's folly, knew what they had so much reason to conceal; but what was done could not be recalled; therefore, without shewing the least surprise or trouble, he confessed all, told his brother by what chance he had discovered this retreat of the thieves, in what place it was; and offered him part of his treasure to keep the secret.

I expect as much, replied Cassim haughtily; but I must know exactly where this treasure is, and how I may visit it myself when I choose; otherwise I will go and inform against you, and then you will not only get no more, but will lose all you have, and I shall have a share for my information.

Ali Baba, more out of his natural good temper, than frightened by the insulting menaces of his unnatural brother, told him all he desired, and even the very words he was to use to gain admission into the cave.

Cassim, who wanted no more of Ali Baba, left him, resolving to be beforehand with him, and hoping to get all the treasure to himself. He rose the next morning, long before the sun, and set out for the forest with ten mules bearing great chests, which he designed to fill; and followed the road which Ali Baba had pointed out to him. He was not long before he reached the rock, and found out the place by the tree, and other marks which his brother had given him. When he reached the entrance of the cavern, he pronounced the words, *Open, Sesame;* the door immediately opened, and when he was in, closed upon him. In examining the cave, he was in great admiration to find much more riches than he had apprehended from Ali Baba's relation. He was so covetous, and greedy of wealth, that he could have spent the whole day in feasting his eyes

with so much treasure, if the thought that he came to carry some away had not hindered him. He laid as many bags of gold as he could carry at the door of the cavern, but his thoughts were so full of the great riches he should possess, that he could not think of the necessary word to make it open, but instead of *Sesame*, said *Open, Barley*, and was much amazed to find that the door remained fast shut. He named several sorts of grain, but still the door would not open.

Cassim had never expected such an incident, and was so alarmed at the danger he was in, that the more he endeavoured to remember the word *Sesame*, the more his memory was confounded, and he had as much forgotten it as if he had never heard it mentioned. He threw down the bags he had loaded himself with, and walked distractedly up and down the cave, without having the least regard to the riches that were round him.

About noon the robbers chanced to visit their cave, and at some distance from it saw Cassim's mules straggling about the rock, with great chests on their backs. Alarmed at this novelty, they galloped full speed to the cave. They drove away the mules, which Cassim had neglected to fasten, and they strayed through the forest so far, that they were soon out of sight. The robbers never

gave themselves the trouble to pursue them, being more concerned to know who they belonged to. And while some of them searched about the rock, the captain and the rest went directly to the door, with their naked sabres in their hands, and pronouncing the proper words, it opened.

Cassim, who heard the noise of the horses' feet from the middle of the cave, never doubted of the arrival of the robbers, and his approaching death; but was resolved to make one effort to escape from them. To this end he rushed to the door, and no sooner heard the word *Sesame*, which he had forgotten, and saw the door open, than he ran out and threw the leader down, but could not escape the other robbers, who with their sabres soon deprived him of life.

The first care of the robbers after this was to examine the cave. They found all the bags which Cassim had brought to the door, to be ready to load his mules, and carried them again to their places, without missing what Ali Baba had taken away before. Then holding a council, and deliberating upon this occurrence, they guessed that Cassim, when he was in, could not get out again; but could not imagine how he had entered. It came into their heads that he might have got down by the top of the cave; but the aperture by which it received light was so

high, and the rock so inaccessible without, besides that nothing shewed that he had done so, that they gave up this conjecture. That he came in at the door they could not believe however, unless he had the secret of making it open. In short, none of them could imagine which way he had entered; for they were all persuaded nobody knew their secret, little imagining that Ali Baba had watched them. It was a matter of the greatest importance to them to secure their riches. They agreed therefore to cut Cassim's body into four quarters, to hang two on one side and two on the other, within the door of the cave, to terrify any person who should attempt the same thing, determining not to return to the cave till the stench of the body was completely exhaled. They had no sooner taken this resolution than they put it in execution, and when they had nothing more to detain them, left the place of their hoards well closed. They mounted their horses, went to beat the roads again, and to attack the caravans they might meet.

In the mean time, Cassim's wife was very uneasy when night came, and her husband was not returned. She ran to Ali Baba in alarm, and said, I believe, brother-in-law, that you know Cassim, your brother, is gone to the forest, and upon what account; it is now night, and he is not returned; I am afraid some misfortune has happened to him. Ali Baba,

who had expected that his brother, after what he had said, would go to the forest, had declined going himself that day, for fear of giving him any umbrage; therefore told her, without any reflection upon her husband's unhandsome behaviour, that she need not frighten herself, for that certainly Cassim would not think it proper to come into the town till the night should be pretty far advanced.

Cassim's wife, considering how much it concerned her husband to keep the business secret, was the more easily persuaded to believe her brother-in-law. She went home again, and waited patiently till midnight. Then her fear redoubled, and her grief was the more sensible because she was forced to keep it to herself. She repented of her foolish curiosity, and cursed her desire of penetrating into the affairs of her brother and sister-in-law. She spent all the night in weeping; and as soon as it was day, went to them, telling them, by her tears, the cause of her coming.

Ali Baba did not wait for his sister-in-law to desire him to go to see what was become of Cassim, but departed immediately with his three asses, begging of her first to moderate her affliction. He went to the forest, and when he came near the rock, having seen neither his brother nor the mules in his way, was seriously alarmed at finding some blood spilt near the door, which he took for an ill omen;

but when he had pronounced the word, and the door had opened, he was struck with horror at the dismal sight of his brother's quarters. He was not long in determining how he should pay the last dues to his brother, but without adverting to the little fraternal affection he had shewn for him, went into the cave, to find something to enshroud his remains, and having loaded one of his asses with them, covered them over with wood. The other two asses he loaded with bags of gold, covering them with wood also as before; and then bidding the door shut, came away; but was so cautious as to stop some time at the end of the forest, that he might not go into the town before night. When he came home, he drove the two asses loaded with gold into his little yard, and left the care of unloading them to his wife, while he led the other to his sister-in-law's house.

Ali Baba knocked at the door, which was opened by Morgiana, an intelligent slave, fruitful in inventions to insure success in the most difficult undertakings: and Ali Baba knew her to be such. When he came into the court, he unloaded the ass, and taking Morgiana aside, said to her, The first thing I ask of you is an inviolable secrecy, which you will find is necessary both for your mistress's sake and mine. Your master's body is contained in these two bundles, and our business is, to bury him as if he had died a natural death. Go, tell your mistress

I want to speak with her; and mind what I have said to you.

Morgiana went to her mistress, and Ali Baba followed her. Well, brother, said she, with great impatience, what news do you bring me of my husband? I perceive no comfort in your countenance. Sister, answered Ali Baba, I cannot satisfy your enquiries unless you hear my story from the beginning to the end, without speaking a word; for it is of as great importance to you as to me to keep what has happened secret. Alas! said she, this preamble lets me know that my husband is not to be found; but at the same time I know the necessity of the secrecy you require, and I must constrain myself: say on, I will hear you.

Ali Baba then detailed the incidents of his journey, till he came to the finding of Cassim's body. Now, said he, sister, I have something to relate which will afflict you the more, because it is perhaps what you so little expect; but it cannot now be remedied; if my endeavours can comfort you, I offer to put that which God hath sent me to what you have, and marry you: assuring you that my wife will not be jealous, and that we shall live happily together. If this proposal is agreeable to you, we must think of acting so as that my brother should appear to have died a natural death. I think you may leave the management of the business to Morgiana, and I

will contribute all that lies in my power to your consolation.

What could Cassim's widow do better than accept of this proposal? For though her first husband had left behind him a plentiful substance, his brother was now much richer, and by the discovery of this treasure might be still more so. Instead, therefore, of rejecting the offer, she regarded it as the sure means of comfort: and drying up her tears, which had begun to flow abundantly, and suppressing the outcries usual with women who have lost their husbands, shewed Ali Baba that she approved of his proposal. Ali Baba left the widow, recommended to Morgiana to act her part well, and then returned home with his ass.

Morgiana went out at the same time to an apothecary, and asked for a sort of lozenges, which he prepared, and were very efficacious in the most dangerous disorders. The apothecary enquired who was ill at her master's? She replied with a sigh, Her good master Cassim himself: that they knew not what his disorder was, but that he could neither eat nor speak. After these words, Morgiana carried the lozenges home with her, and the next morning went to the same apothecary's again, and with tears in her eyes, asked for an essence which they used to give to sick people only when at the last extremity. Alas! said she, taking it from the apothe-

cary, I am afraid that this remedy will have no better effect than the lozenges; and that I shall lose my good master.

On the other hand, as Ali Baba and his wife were often seen to go between Cassim's and their own house all that day, and to seem melancholy, nobody was surprised in the evening to hear the lamentable shrieks and cries of Cassim's wife and Morgiana, who gave out every where that her master was dead.

The next morning, soon after day appeared, Morgiana, who knew a certain old cobbler that opened his stall early, before other people, went to him, and bidding him good morrow, put a piece of gold into his hand. Well, said Baba Mustapha, which was his name, and who was a merry old fellow, looking at the gold, though it was hardly day-light, and seeing what it was, this is good hansel: what must I do for it? I am ready.

Baba Mustapha, said Morgiana, you must take with you your sewing tackle, and go with me; but I must tell you, I shall blindfold you when you come to such a place.

Baba Mustapha seemed to hesitate a little at these words. Oh! oh! replied he, you would have me do something against my conscience, or against my honour? God forbid! said Morgiana, putting another piece of gold into his hand, that I should ask any

thing that is contrary to your honour; only come along with me, and fear nothing.

Baba Mustapha went with Morgiana, who, after she had bound his eyes with a handkerchief at the place she had mentioned, conveyed him to her deceased master's house, and never unloosed his eyes till he had entered the room where she had put the corpse together. Baba Mustapha, said she, you must make haste and sew these quarters together; and when you have done, I will give you another piece of gold.

After Baba Mustapha had finished his task, she blindfolded him again, gave him the third piece of gold as she had promised, and recommending secrecy to him, carried him back to the place where she first bound his eyes, pulled off the bandage, and let him go home, but watched him that he returned towards his stall, till he was quite out of sight, for fear he should have the curiosity to return and dodge her; she then went home.

By the time Morgiana had warmed some water to wash the body, Ali Baba came with incense to embalm it, after which it was sewn up in a winding sheet. Not long after, the joiner, according to Ali Baba's orders, brought the bier, which Morgiana received at the door, and helped Ali Baba to put the body into it; when she went to the mosque to inform the imaum that they were ready. The people

of the mosque, whose business it was to wash the dead, offered to perform their duty, but she told them that it was done already.

Morgiana had scarcely got home before the imaum and the other ministers of the mosque arrived. Four neighbours carried the corpse on their shoulders to the burying-ground, following the imaum, who recited some prayers. Morgiana, as a slave to the deceased, followed the corpse, weeping, beating her breast, and tearing her hair; and Ali Baba came after with some neighbours, who often relieved the others in carrying the corpse to the burying-ground.

Cassim's wife stayed at home mourning, uttering lamentable cries with the women of the neighbourhood, who came according to custom during the funeral, and joining their lamentations with hers, filled the quarter far and near with sorrow.

In this manner Cassim's melancholy death was concealed, and hushed up between Ali Baba, his wife, Cassim's widow, and Morgiana, with so much contrivance, that nobody in the city had the least knowledge or suspicion of the cause of it.

Three or four days after the funeral, Ali Baba removed his few goods openly to the widow's house; but the money he had taken from the robbers he conveyed thither by night: soon after the marriage with his sister-in-law was published, and as these

marriages are common in our religion, nobody was surprised.

As for Cassim's warehouse, Ali Baba gave it to his own eldest son, promising that if he managed it well, he would soon give him a fortune to marry very advantageously according to his situation.

Let us now leave Ali Baba to enjoy the beginning of his good fortune, and return to the forty robbers.

They came again at the appointed time to visit their retreat in the forest; but great was their surprise to find Cassim's body taken away, with some of their bags of gold. We are certainly discovered, said the captain, and if we do not speedily apply some remedy, shall gradually lose all the riches which our ancestors and ourselves have, with so much pains and danger, been so many years amassing together. All that we can think of the loss which we have sustained is, that the thief whom we surprised had the secret of opening the door, and we came luckily as he was coming out: but his body being removed, and with it some of our money, plainly shews that he had an accomplice; and as it is likely that there were but two who had discovered our secret, and one has been caught, we must look narrowly after the other. What say you, my lads?

All the robbers thought the captain's proposal so advisable, that they unanimously approved of it,

and agreed that they must lay all other enterprises aside, to follow this closely, and not give it up till they had succeeded.

I expected no less, said the captain, from your fidelity to our cause: but, first of all, one of you who is bold, artful, and enterprising, must go into the town, disguised as a traveller and a stranger, to try if he can hear any talk of the strange death of the man whom we have killed, as he deserved; and endeavour to find out who he was, and where he lived. This is a matter of the first importance for us to ascertain, that we may do nothing which we may have reason to repent of, by discovering ourselves in a country where we have lived so long unknown, and where we have so much reason to continue: but to warn him who shall take upon himself this commission, and to prevent our being deceived by his giving us a false report, which may be the cause of our ruin; I ask you all, if you do not think that in case of treachery, or even error of judgment, he should suffer death?

Without waiting for the suffrages of his companions, one of the robbers started up, and said, I submit to this condition, and think it an honour to expose my life, by taking the commission upon me: but remember, at least, if I do not succeed, that I neither wanted courage nor good will to serve the troop.

After this robber had received great commenda-

tions from the captain and his comrades, he disguised himself so that nobody would take him for what he was; and taking his leave of the troop that night, went into the town just at day-break; and walked up and down, till accidentally he came to Baba Mustapha's stall, which was always open before any of the shops.

Baba Mustapha was seated with an awl in his hand, just going to work. The robber saluted him, bidding him good morrow; and perceiving that he was old, said, Honest man, you begin to work very early: is it possible that one of your age can see so well? I question, even if it were somewhat lighter, whether you could see to stitch.

Certainly, replied Baba Mustapha, you must be a stranger, and do not know me; for old as I am, I have extraordinary good eyes; and you will not doubt it when I tell you that I sewed a dead body together in a place where I had not so much light as I have now.

The robber was overjoyed to think that he had addressed himself, at his first coming into the town, to a man who in all probability could give him the intelligence he wanted. A dead body! replied he with affected amazement, to make him explain himself. What could you sew up a dead body for? you mean, you sewed up his winding sheet. No, no, answered Baba Mustapha, I perceive your meaning;

you want to have me speak out, but you shall know no more.

The robber wanted no farther assurance to be persuaded that he had discovered what he sought. He pulled out a piece of gold, and putting it into Baba Mustapha's hand, said to him, I do not want to learn your secret, though I can assure you I would not divulge it, if you trusted me with it. The only thing which I desire of you is, to do me the favour to shew me the house where you stitched up the dead body.

If I were disposed to do you that favour, replied Baba Mustapha, holding the money in his hand, ready to return it, I assure you I cannot; and you may believe me, on my word. I was taken to a certain place, where I was blinded, I was then led to the house, and afterwards brought back again in the same manner; you see, therefore, the impossibility of my doing what you desire.

Well, replied the robber, you may, however, remember a little of the way that you were led blindfolded. Come, let me blind your eyes at the same place. We will walk together; perhaps you may recognize some part; and as every body ought to be paid for their trouble, there is another piece of gold for you: gratify me in what I ask you. So saying, he put another piece of gold into his hand.

The two pieces of gold were great temptations

to Baba Mustapha. He looked at them a long time in his hand, without saying a word, thinking with himself what he should do; but at last he pulled out his purse, and put them in. I cannot assure you, said he to the robber, that I can remember the way exactly; but since you desire, I will try what I can do. At these words Baba Mustapha rose up, to the great joy of the robber, and without shutting his shop, where he had nothing valuable to lose, he led the robber to the place where Morgiana had bound his eyes. It was here, said Baba Mustapha, I was blindfolded; and I turned as you see me. The robber, who had his handkerchief ready, tied it over his eyes, walked by him till he stopped, partly leading, and partly guided by him. I think, said Baba Mustapha, I went no farther, and he had now stopped directly at Cassim's house, where Ali Baba then lived. The thief, before he pulled off the band, marked the door with a piece of chalk, which he had ready in his hand; and then asked him if he knew whose house that was? to which Baba Mustapha replied, that as he did not live in that neighbourhood he could not tell.

The robber, finding he could discover no more from Baba Mustapha, thanked him for the trouble he had taken, and left him to go back to his stall, while he returned to the forest, persuaded that he should be very well received.

A little after the robber and Baba Mustapha had parted, Morgiana went out of Ali Baba's house upon some errand, and upon her return, seeing the mark the robber had made, stopped to observe it. What can be the meaning of this mark? said she to herself; somebody intends my master no good: however, with whatever intention it was done, it is advisable to guard against the worst. Accordingly, she fetched a piece of chalk, and marked two or three doors on each side, in the same manner, without saying a word to her master or mistress.

In the mean time the thief rejoined his troop in the forest, and recounted to them his success; expatiating upon his good fortune, in meeting so soon with the only person who could inform him of what he wanted to know. All the robbers listened to him with the utmost satisfaction; when the captain, after commending his diligence, addressing himself to them all, said, Comrades, we have no time to lose: let us set off well armed, without its appearing who we are; but that we may not excite any suspicion, let only one or two go into the town together, and join at our rendezvous, which shall be the great square. In the mean time our comrade, who brought us the good news, and I will go and find out the house, that we may consult what had best be done.

This speech and plan were approved of by all, and they were soon ready. They filed off in parties

of two each, after some interval of time, and got into the town without being in the least suspected. The captain, and he who had visited the town in the morning as spy, came in the last. He led the captain into the street where he had marked Ali Baba's residence; and when they came to the first of the houses which Morgiana had marked, he pointed it out. But the captain observed that the next door was chalked in the same manner, and in the same place; and shewing it to his guide, asked him which house it was, that, or the first? The guide was so confounded, that he knew not what answer to make; but still more puzzled, when he and the captain saw five or six houses similarly marked. He assured the captain, with an oath, that he had marked but one, and could not tell who had chalked the rest, so that he could not distinguish the house which the cobbler had stopped at.

The captain, finding that their design had proved abortive, went directly to the place of rendezvous, and told the first of his troops whom he met that they had lost their labour, and must return to their cave. He himself set them the example, and they all returned as they had come.

When the troop was all got together, the captain told them the reason of their returning; and presently the conductor was declared by all worthy of death. He condemned himself, acknowledging

that he ought to have taken better precaution, and prepared to receive the stroke from him who was appointed to cut off his head.

But as the safety of the troop required that an injury should not go unpunished, another of the gang, who promised himself that he should succeed better, presented himself, and his offer being accepted, he went and corrupted Baba Mustapha, as the other had done; and being shewn the house, marked it in a place more remote from sight, with red chalk.

Not long after Morgiana, whose eyes nothing could escape, went out, and seeing the red chalk, and arguing with herself as she had done before, marked the other neighbours' houses in the same place and manner.

The robber, at his return to his company, valued himself much on the precaution he had taken, which he looked upon as an infallible way of distinguishing Ali Baba's house from the others; and the captain and all of them thought it must succeed. They conveyed themselves into the town with the same precaution as before; but when the robber and his captain came to the street, they found the same difficulty; at which the captain was enraged, and the robber in as great confusion as his predecessor.

Thus the captain and his troop were forced to retire a second time, and much more dissatisfied: while the robber, who had been the author of the

mistake, underwent the same punishment; which he willingly submitted to.

The captain, having lost two brave fellows of his troop, was afraid of diminishing it too much by pursuing this plan to get information of the residence of their plunderer. He found by their example that their heads were not so good as their hands on such occasions; and therefore resolved to take upon himself the important commission.

Accordingly he went and addressed himself to Baba Mustapha, who did him the same service he had done to the other robbers. He did not set any particular mark on the house, but examined and observed it so carefully, by passing often by it, that it was impossible for him to mistake it.

The captain, well satisfied with his attempt, and informed of what he wanted to know, returned to the forest; and when he came into the cave, where the troop waited for him, said, Now, comrades, nothing can prevent our full revenge, as I am certain of the house, and in my way hither I have thought how to put it into execution, but if any one can form a better expedient, let him communicate it. He then told them his contrivance; and as they approved of it, ordered them to go into the villages about, and buy nineteen mules, with thirty-eight large leather jars, one full of oil, and the others empty.

In two or three days time the robbers had pur-

chased the mules and jars, and as the mouths of the jars were rather too narrow for his purpose, the captain caused them to be widened; and after having put one of his men into each, with the weapons which he thought fit, leaving open the seam which had been undone to leave them room to breathe, he rubbed the jars on the outside with oil from the full vessel.

Things being thus prepared, when the nineteen mules were loaded with thirty-seven robbers in jars, and the jar of oil, the captain, as their driver, set out with them, and reached the town by the dusk of the evening, as he had intended. He led them through the streets till he came to Ali Baba's, at whose door he designed to have knocked; but was prevented by his sitting there after supper to take a little fresh air. He stopped his mules, addressed himself to him, and said, I have brought some oil a great way, to sell at to-morrow's market; and it is now so late that I do not know where to lodge. If I should not be troublesome to you, do me the favour to let me pass the night with you, and I shall be very much obliged by your hospitality.

Though Ali Baba had seen the captain of the robbers in the forest, and had heard him speak, it was impossible to know him in the disguise of an oil-merchant. He told him he should be welcome, and immediately opened his gates for the mules to go into the yard. At the same time he called to a

slave, and ordered him, when the mules were unloaded, not only to put them into the stable, but to give them fodder; and then went to Morgiana, to bid her get a good supper for his guest.

He did more. To make his guest as welcome as possible, when he saw the captain had unloaded his mules, and that they were put into the stables as he had ordered, and he was looking for a place to pass the night in the air, he brought him into the hall where he received his company, telling him he would not suffer him to be in the court. The captain excused himself on pretence of not being troublesome; but really to have room to execute his design, and it was not till after the most pressing importunity that he yielded. Ali Baba, not content to keep company with the man who had a design on his life till supper was ready, continued talking with him till it was ended, and repeating his offer of service.

The captain rose up at the same time with his host; and while Ali Baba went to speak to Morgiana he withdrew into the yard, under pretence of looking at his mules. Ali Baba, after charging Morgiana afresh to take care of his guest, said to her, To-morrow morning I design to go to the bath before day; take care my bathing linen be ready, give them to Abdoollah, which was the slave's name, and make me some good broth against I return. After this he went to bed.

In the mean time the captain of the robbers went from the stable to give his people orders what to do; and beginning at the first jar, and so on to the last, said to each man: As soon as I throw some stones out of the chamber window where I lie, do not fail to cut the jar open with the knife you have about you, for the purpose, and come out, and I will immediately join you. After this he returned into the house, when Morgiana taking up a light, conducted him to his chamber, where she left him; and he, to avoid any suspicion, put the light out soon after, and laid himself down in his clothes, that he might be the more ready to rise.

Morgiana, remembering Ali Baba's orders, got his bathing-linen ready, and ordered Abdoollah to set on the pot for the broth; but while she was preparing it, the lamp went out, and there was no more oil in the house, nor any candles. What to do she did not know, for the broth must be made. Abdoollah seeing her very uneasy, said, Do not fret and teaze yourself, but go into the yard, and take some oil out of one of the jars.

Morgiana thanked Abdoollah for his advice, took the oil-pot, and went into the yard; when as she came nigh the first jar, the robber within said softly, Is it time?

Though the robber spoke low, Morgiana was struck with the voice the more, because the captain,

when he unloaded the mules, had taken the lids off this and all the other jars to give air to his men, who were ill enough at their ease, almost wanting room to breathe.

As much surprised as Morgiana naturally was at finding a man in a jar instead of the oil she wanted, many would have made such a noise as to have given an alarm, which would have been attended with fatal consequences; whereas Morgiana comprehending immediately the importance of keeping silence, from the danger Ali Baba, his family, and herself were in, and the necessity of applying a speedy remedy without noise, conceived at once the means, and collecting herself without shewing the least emotions, answered, Not yet, but presently. She went in this manner to all the jars, giving the same answer, till she came to the jar of oil.

By this means, Morgiana found that her master Ali Baba, who thought that he had entertained an oil merchant, had admitted thirty-eight robbers into his house, regarding this pretended merchant as their captain. She made what haste she could to fill her oil-pot, and returned into her kitchen; where, as soon as she had lighted her lamp, she took a great kettle, went again to the oil-jar, filled the kettle, set it on a large wood-fire, and as soon as it boiled went and poured enough into every jar to stifle and destroy the robber within.

When this action, worthy of the courage of Morgiana, was executed without any noise, as she had projected, she returned into the kitchen with the empty kettle; and having put out the great fire she had made to boil the oil, and leaving just enough to make the broth, put out the lamp also, and remained silent; resolving not to go to rest till she had observed what might follow through a window of the kitchen, which opened into the yard.

She had not waited long before the captain of the robbers got up, opened the window, and finding no light, and hearing no noise, or any one stirring in the house, gave the appointed signal, by throwing little stones, several of which hit the jars, as he doubted not by the sound they gave. He then listened, but not hearing or perceiving any thing, whereby he could judge that his companions stirred, he began to grow very uneasy, threw stones again a second and also a third time, and could not comprehend the reason that none of them should answer his signal. Much alarmed, he went softly down into the yard, and going to the first jar, whilst asking the robber whom he thought alive if he was in readiness, smelt the hot boiled oil, which sent forth a steam out of the jar. Hence he suspected that his plot to murder Ali Baba and plunder his house was discovered. Examining all the jars one after another, he found that all his gang were dead; and by

the oil he missed out of the last jar guessed the means and manner of their death. Enraged to despair at having failed in his design, he forced the lock of a door that led from the yard to the garden, and climbing over the walls, made his escape.

When Morgiana heard no noise, and found, after waiting some time, that the captain did not return, she concluded that he had chosen rather to make his escape by the garden than the street-door, which was double locked. Satisfied and pleased to have succeeded so well, in saving her master and family, she went to bed.

Ali Baba rose before day, and, followed by his slave, went to the baths, entirely ignorant of the important event which had happened at home; for Morgiana had not thought it safe to wake him before, for fear of losing her opportunity; and after her successful exploit she thought it needless to disturb him.

When he returned from the baths, the sun was risen; he was very much surprised to see the oil-jars, and that the merchant was not gone with the mules. He asked Morgiana, who opened the door, and had let all things stand as they were, that he might see them, the reason of it? My good master, answered she, God preserve you and all your family; you will be better informed of what you wish to know when

you have seen what I have to shew you, if you will but give yourself the trouble to follow me.

As soon as Morgiana had shut the door, Ali Baba followed her; when she requested him to look into the first jar and see if there was any oil. Ali Baba did so, and seeing a man, started back in alarm, and cried out. Do not be afraid, said Morgiana, the man you see there can neither do you nor any body else any harm. He is dead. Ah, Morgiana! said Ali Baba, what is it you shew me? Explain yourself. I will, replied Morgiana; moderate your astonishment, and do not excite the curiosity of your neighbours; for it is of great importance to keep this affair secret. Look into all the other jars.

Ali Baba examined all the other jars, one after another: and when he came to that which had the oil in, found it prodigiously sunk, and stood for some time motionless, sometimes looking at the jars, and sometimes at Morgiana, without saying a word, so great was his surprise: at last, when he had recovered himself, he said, And what is become of the merchant?

Merchant! answered she, he is as much one as I am; I will tell you who he is, and what is become of him; but you had better hear the story in your own chamber; for it is time for your health that you had your broth after your bathing.

While Ali Baba retired to his chamber, Morgiana went into the kitchen to fetch the broth, but before he would drink it, he first intreated her to satisfy his impatience, and tell him what had happened, with all the circumstances; and she obeyed him.

Last night, sir, said she, when you were gone to bed, I got your bathing linens ready, and gave them to Abdoollah; afterwards I set on the pot for the broth, but as I was preparing the materials, the lamp, for want of oil, went out; and as there was not a drop more in the house, I looked for a candle, but could not find one: Abdoollah seeing me vexed, put me in mind of the jars of oil which stood in the yard. I took the oil-pot, went directly to the jar which stood nearest to me; and when I came to it, heard a voice within, saying, Is it time? Without being dismayed, and comprehending immediately the malicious intention of the pretended oil-merchant, I answered, Not yet, but presently. I then went to the next, when another voice asked me the same question, and I returned the same answer; and so on, till I came to the last, which I found full of oil; with which I filled my pot.

When I considered that there were thirty-seven robbers in the yard, who only waited for a signal to be given by the captain, whom you took to be an oil-merchant, and entertained so handsomely, I thought

there was no time to be lost; I carried my pot of oil into the kitchen, lighted the lamp, afterwards took the biggest kettle I had, went and filled it full of oil, set it on the fire to boil, and then poured as much into each jar as was sufficient to prevent them from executing the pernicious design they had meditated: after this I retired into the kitchen, and put out the lamp; but before I went to bed, waited at the win dow to know what measures the pretended merchant would take.

After I had watched some time for the signal, he threw some stones out of the window against the jars, but neither hearing nor perceiving any body stirring, after throwing three times, he came down, when I saw him go to every jar, after which, through the darkness of the night, I lost sight of him. I waited some time longer, and finding that he did not return, doubted not but that, seeing he had missed his aim, he had made his escape over the walls of the garden. Persuaded that the house was now safe, I went to bed.

This, said Morgiana, is the account you asked of me; and I am convinced it is the consequence of what I observed some days ago, but did not think fit to acquaint you with; for when I came in one morning early, I found our street door marked with white chalk, and the next morning with red; upon which, both times, without knowing what was the intention

of those chalks, I marked two or three neighbours' doors on each side in the same manner. If you reflect on this, and what has since happened, you will find it to be a plot of the robbers of the forest, of whose gang there are two wanting, and now they are reduced to three: all this shews that they had sworn your destruction, and it is proper you should be upon your guard, while there is one of them alive: for my part I shall neglect nothing necessary to your preservation, as I am in duty bound.

When Morgiana had left off speaking, Ali Baba was so sensible of the great service she had done him, that he said to her, I will not die without rewarding you as you deserve: I owe my life to you, and for the first token of my acknowledgment, give you your liberty from this moment, till I can complete your recompense as I intend. I am persuaded with you, that the forty robbers have laid snares for my destruction. God, by your means, has delivered me from them as yet, and I hope will continue to preserve me from their wicked designs, and by averting the danger which threatened me, will deliver the world from their persecution, and their cursed race. All that we have to do is to bury the bodies of these pests of mankind immediately, and with all the secrecy imaginable, that nobody may suspect what is become of them. But that labour Abdoollah and I will undertake.

Ali Baba's garden was very long, and shaded at the farther end by a great number of large trees. Under these he and the slave dug a trench, long and wide enough to hold all the robbers, and as the earth was light, they were not long in doing it. Afterwards they lifted the bodies out of the jars, took away their weapons, carried them to the end of the garden, laid them in the trench, and levelled the ground again. When this was done, Ali Baba hid the jars and weapons; and as he had no occasion for the mules, he sent them at different times to be sold in the market by his slave.

While Ali Baba took these measures to prevent the public from knowing how he came by his riches in so short a time, the captain of the forty robbers returned to the forest with inconceivable mortification; and in his agitation, or rather confusion, at his ill success, so contrary to what he had promised himself, entered the cave, not being able, all the way from the town, to come to any resolution how to revenge himself of Ali Baba.

The loneliness of the gloomy cavern became frightful to him. Where are you, my brave lads, cried he, old companions of my watchings, inroads, and labour? What can I do without you? Did I collect you only to lose you by so base a fate, and so unworthy of your courage! Had you died with your sabres in your hands, like brave men, my regret had

been less! When shall I enlist so gallant a troop again? And if I could, can I undertake it without exposing so much gold and treasure to him who hath already enriched himself out of it? I cannot, I ought not to think of it, before I have taken away his life. I will undertake that alone which I could not accomplish with your powerful assistance; and when I have taken measures to secure this treasure from being pillaged, I will provide for it new masters and successors after me, who shall preserve and augment it to all posterity. This resolution being taken, he was not at a loss how to execute his purpose; but easy in his mind, and full of hopes, slept all that night very quietly.

When he awoke early next morning, he dressed himself, agreeably to the project he had formed, went to the town, and took a lodging in a khan. As he expected what had happened at Ali Baba's might make a great noise, he asked his host what news there was in the city? Upon which the inn-keeper told him a great many circumstances, which did not concern him in the least. He judged by this, that the reason why Ali Baba kept his affairs so secret, was for fear people should know where the treasure lay; and because he knew his life would be sought on account of it. This urged him the more to neglect nothing to rid himself of so cautious an enemy.

The captain now assumed the character of a

merchant, and conveyed gradually a great many sorts of rich stuffs and fine linen to his lodging from the cavern, but with all the necessary precautions imaginable to conceal the place whence he brought them. In order to dispose of the merchandizes, when he had amassed them together, he took a warehouse, which happened to be opposite to Cassim's, which Ali Baba's son had occupied since the death of his uncle.

He took the name of Khaujeh Houssain, and as a new-comer, was, according to custom, extremely civil and complaisant to all the merchants his neighbours. Ali Baba's son was from his vicinity one of the first to converse with Khaujeh Houssain, who strove to cultivate his friendship more particularly, when, two or three days after he was settled, he recognised Ali Baba, who came to see his son, and stopped to talk with him as he was accustomed to do. When he was gone, the impostor learnt from his son who he was. He increased his assiduities, caressed him in the most engaging manner, made him some small presents, and often asked him to dine and sup with him; when he treated him very handsomely.

Ali Baba's son did not choose to lie under such obligation to Khaujeh Houssain, without making the like return; but was so much straitened for want of room in his house, that he could not entertain him so well as he wished; he therefore acquainted his father

Ali Baba with his intention, and told him that it did not look well for him to receive such favours from Khaujeh Houssain, without inviting him in return.

Ali Baba, with great pleasure, took the treat upon himself. Son, said he, to-morrow being Friday, which is a day that the shops of such great merchants as Khaujeh Houssain and yourself are shut, get him to take a walk with you, and as you come back, pass by my door, and call in. It will look better to have it happen accidentally, than if you gave him a formal invitation. I will go and order Morgiana to provide a supper.

The next day Ali Baba's son and Khaujeh Houssain met by appointment, took their walk, and as they returned, Ali Baba's son led Khaujeh Houssain through the street where his father lived; and when they came to the house, stopped and knocked at the door. This, sir, said he, is my father's house; who, from the account I have given him of your friendship, charged me to procure him the honour of your acquaintance; and I desire you to add this pleasure to those for which I am already indebted to you.

Though it was the sole aim of Khaujeh Houssain to introduce himself into Ali Baba's house, that he might kill him without hazarding his own life or making any noise; yet he excused himself, and offer-

ed to take his leave. But a slave having opened the door, Ali Baba's son took him obligingly by the hand, and in a manner forced him in.

Ali Baba received Khaujeh Houssain with a smiling countenance, and in the most obliging manner he could wish. He thanked him for all the favours he had done his son; adding withal, the obligation was the greater, as he was a young man not much acquainted with the world, and that he might contribute to his information.

Khaujeh Houssain returned the compliment, by assuring Ali Baba, that though his son might not have acquired the experience of older men, he had good sense equal to the experience of many others. After a little more conversation on different subjects, he offered again to take his leave; when Ali Baba, stopping him, said, Where are you going, sir, in so much haste? I beg you would do me the honour to sup with me, though what I have to give you is not worth your acceptance; but such as it is, I hope you will accept it as heartily as I give it. Sir, replied Khaujeh Houssain, I am thoroughly persuaded of your good-will; and if I ask the favour of you not to take it ill that I do not accept your obliging invitation, I beg of you to believe that it does not proceed from any slight or intention to affront, but from a reason which you would approve if you knew it.

And what may that reason be, sir, replied Ali Baba, if I may be so bold as to ask you? It is, answered Khaujeh Houssain, that I can eat no victuals that have any salt in them; therefore judge how I should feel at your table. If that is the only reason, said Ali Baba, it ought not to deprive me of the honour of your company at supper; for, in the first place, there is no salt ever put into my bread, and as to the meat we shall have to-night, I promise you there shall be none in that. Therefore you must do me the favour to stay. I will return immediately.

Ali Baba went into the kitchen, and ordered Morgiana to put no salt to the meat that was to be dressed that night; and to make quickly two or three ragouts besides what he had ordered, but be sure to put no salt in them.

Morgiana, who was always ready to obey her master, could not help, this time, seeming somewhat dissatisfied at his strange order. Who is this difficult man, said she, who eats no salt with his meat? Your supper will be spoiled, if I keep it back so long. Do not be angry, Morgiana, replied Ali Baba: he is an honest man; therefore do as I bid you.

Morgiana obeyed, though with no little reluctance, and had a curiosity to see this man who ate no salt. To this end, when she had finished what she had to do in the kitchen, she helped Abdoollah to carry up the dishes; and looking at Khaujeh

Houssain, knew him at first sight, notwithstanding his disguise, to be the captain of the robbers, and examining him very carefully, perceived that he had a dagger under his garment. I am not in the least amazed, said she to herself, that this wicked wretch, who is my master's greatest enemy, would eat no salt with him, since he intends to assassinate him; but I will prevent him.

Morgiana, while they were eating, made the necessary preparations for executing one of the boldest acts ever meditated, and had just determined, when Abdoollah came for the desert of fruit, which she carried up, and as soon as Abdoollah had taken the meat away, set it upon the table; after that, she placed three glasses by Ali Baba, and going out, took Abdoollah with her to sup, and to give Ali Baba the more liberty of conversation with his guest.

Khaujeh Houssain, or rather the captain of the robbers, thought he had now a favourable opportunity of being revenged on Ali Baba. I will, said he to himself, make the father and son both drunk: the son, whose life I intend to spare, will not be able to prevent my stabbing his father to the heart; and while the slaves are at supper, or asleep in the kitchen, I can make my escape over the gardens as before.

Instead of going to supper, Morgiana, who had

penetrated the intentions of the counterfeit Khaujeh Houssain, would not give him time to put his villanous design into execution, but dressed herself neatly with a suitable head-dress like a dancer, girded her waist with a silver-gilt girdle, to which there hung a poniard with a hilt and guard of the same metal, and put a handsome mask on her face. When she had thus disguised herself, she said to Abdoollah, Take your tabor, and let us go and divert our master and his son's guest, as we do sometimes when he is alone.

Abdoollah took his tabor and played all the way into the hall before Morgiana, who, when she came to the door, made a low obeisance, with a deliberate air, in order to draw attention, and by way of asking leave to exhibit her skill. Abdoollah, seeing that his master had a mind to say something, left off playing. Come in, Morgiana, said Ali Baba, and let Khaujeh Houssain see what you can do, that he may tell us what he thinks of you. But, sir, said he, turning towards his guest, do not think that I put myself to any expense to give you this diversion, since these are my slave and my cook and housekeeper; and I hope you will not find the entertainment they give us disagreeable.

Khaujeh Houssain, who did not expect this diversion after supper, began to fear he should not be able to improve the opportunity he thought he had

found; but hoped, if he now missed his aim, to secure it another time, by keeping up a friendly correspondence with the father and son; therefore, though he could have wished Ali Baba would have declined the dance, he pretended to be obliged to him for it, and had the complaisance to express his satisfaction at what he saw pleased his host.

As soon as Abdoollah saw that Ali Baba and Khaujeh Houssain had done talking, he began to play on the tabor, and accompanied it with an air; to which Morgiana, who was an excellent performer, danced in such a manner as would have created admiration in any other company besides that before which she now exhibited, among whom, perhaps, none but the false Khaujeh Houssain was in the least attentive to her, the rest having seen her so frequently.

After she had danced several dances with equal propriety and grace, she drew the poniard, and holding it in her hand, began a dance, in which she outdid herself, by the many different figures, light movements, and the surprising leaps and wonderful exertions with which she accompanied it. Sometimes she presented the poniard to one's breast, sometimes to another's, and oftentimes seeming to strike her own. At last, as if she was out of breath, she snatched the tabor from Abdoollah with her left hand, and holding the dagger in her right, pre-

sented the other side of the tabor, after the manner of those who get a livelihood by dancing, and solicit the liberality of the spectators.

Ali Baba put a piece of gold into the tabor, as did also his son; and Khaujeh Houssain seeing that she was coming to him, had pulled his purse out of his bosom to make her a present; but while he was putting his hand into it, Morgiana, with a courage and resolution worthy of herself, plunged the poniard into his heart.

Ali Baba and his son, shocked at this action, cried out aloud. Unhappy wretch! exclaimed Ali Baba, what have you done to ruin me and my family? It was to preserve, not to ruin you, answered Morgiana; for see here, continued she (opening the pretended Khaujeh Houssain's garment, and shewing the dagger), what an enemy you had entertained! Look well at him, and you will find him to be both the fictitious oil-merchant, and the captain of the gang of forty robbers. Remember, too, that he would eat no salt with you; and what would you have more to persuade you of his wicked design? Before I saw him, I suspected him as soon as you told me you had such a guest. I knew him, and you now find that my suspicion was not groundless.

Ali Baba, who immediately felt the new obligation he had to Morgiana for saving his life a second time, embraced her: Morgiana, said he, I gave you

your liberty, and then promised you that my gratitude should not stop there, but that I would soon give you higher proofs of its sincerity, which I now do by making you my daughter-in-law. Then addressing himself to his son, he said, I believe you, son, to be so dutiful a child, that you will not refuse Morgiana for your wife. You see that Khaujeh Houssain sought your friendship with a treacherous design to take away my life; and, if he had succeeded, there is no doubt but he would have sacrificed you also to his revenge. Consider, that by marrying Morgiana you marry the preserver of my family and your own.

The son, far from shewing any dislike, readily consented to the marriage; not only because he would not disobey his father, but also because it was agreeable to his inclination.

After this, they thought of burying the captain of the robbers with his comrades; and did it so privately that nobody discovered their bones till many years after, when no one had any concern in the publication of this remarkable history.

A few days afterwards, Ali Baba celebrated the nuptials of his son and Morgiana with great solemnity, a sumptuous feast, and the usual dancing and spectacles; and had the satisfaction to see that his friends and neighbours, whom he invited, had no knowledge of the true motives of the marriage; but

that those who were not unacquainted with Morgiana's good qualities commended his generosity and goodness of heart.

Ali Baba forbore, after this marriage, from going again to the robbers' cave, as he had done from the time he had brought away his brother Cassim's mangled remains, for fear of being surprised. He kept away after the death of the thirty-seven robbers and their captain, supposing the other two, whom he could get no account of, might be alive.

At the year's end, when he found they had not made any attempt to disturb him, he had the curiosity to make another journey, taking the necessary precautions for his safety. He mounted his horse, and when he came to the cave, and saw no footsteps of men or horses, looked upon it as a good sign. He alighted, tied his horse to a tree, then approaching the entrance, and pronouncing the words, *Open, Sesame*, the door opened. He entered the cavern, and by the condition he found things in, judged that nobody had been there since the false Khaujeh Houssain, when he had fetched the goods for his shop, that the gang of forty robbers was completely destroyed, and no longer doubted that he was the only person in the world who had the secret of opening the cave, so that all the treasure was at his sole disposal. Having brought with him a wallet, he put into it as

much gold as his horse would carry, and returned to town.

Afterwards Ali Baba carried his son to the cave, taught him the secret, which they handed down to their posterity, who, using their good fortune with moderation, lived in great honour and splendor.

THE STORY OF ALI KHAUJEH, A MERCHANT OF BAGDAD.

In the reign of the caliph Haroon al Rusheed, there lived at Bagdad a merchant whose name was Ali Khaujeh, who was neither one of the richest nor poorest of his line. He was a bachelor, and lived in the house which had been his father's, independent and content with the profit he made by his trade. But happening to dream for three successive nights that a venerable old man came to him, and, with a severe look, reprimanded him for not having made a pilgrimage to Mecca, he was much troubled.

As a good Moosulmaun, he knew he was obliged to undertake a pilgrimage; but as he had a house, shop, and goods, he had always believed that they might stand for a sufficient reason to excuse him, endeavouring by his charity, and other good works, to atone for that neglect. After this dream, however, his conscience was so much pricked, that the fear lest any misfortune should befall him made him resolve not to defer it any longer; and to be able to go that year, he sold off his household goods, his shop, and with it the greatest part of his merchandize, reserving only some articles, which he thought might turn to a better account at Mecca;

and meeting with a tenant for his house, let that also.

His affairs being thus disposed, he was ready to depart when the Bagdad caravan set out for Mecca: the only thing he had to do was to lodge in some place of security a sum of a thousand pieces of gold, which would have been troublesome to carry with him, with the money he had set apart to defray his expenses on the road, and for other purposes. To this end, he made choice of a jar of a suitable size, put the thousand pieces of gold into it, and covered them over with olives. When he had closed the mouth of the jar, he carried it to a merchant, a particular friend of his, and said to him, You know, brother, that in a few days I mean to depart with the caravan, on my pilgrimage to Mecca. I beg the favour of you to take charge of a jar of olives, and keep it for me till I return. The merchant promised him he would, and in an obliging manner said, Here, take the key of my warehouse, and set your jar where you please. I promise you shall find it there when you return.

On the day the caravan was to set out Ali Khaujeh joined it, with a camel loaded with what goods he had thought fit to carry, which also served him to ride on. He arrived safe at Mecca, where he visited, with other pilgrims, the temple so much celebrated and frequented by the faithful of all nations

every year, who came from all parts of the world, and observed religiously the ceremonies prescribed them. When he had acquitted himself of the duties of his pilgrimage, he exposed the merchandize he had brought with him for sale or barter, as might be most profitable.

Two merchants passing by, and seeing Ali Khaujeh's goods, thought them so choice, that they stopped some time to look at, though they had no occasion for them; and when they had satisfied their curiosity, one of them said to the other, as they were going away, If this merchant knew to what profit these goods would turn at Cairo he would carry them thither, and not sell them here, though this is a good mart.

Ali Khaujeh heard these words; and as he had often heard talk of the beauties of Egypt, he was resolved to take the opportunity of seeing them, by performing a journey thither. Therefore, after having packed up his goods again, instead of returning to Bagdad, he set out for Egypt, with the caravan of Cairo. When he came thither, he found his account in his journey, and in a few days sold all his goods to greater advantage than he had hoped for. With the money he bought others, with an intent to go to Damascus: and while he waited for the opportunity of a caravan, which was to depart in six weeks, visited all the curiosities of Cairo, as also the pyra-

mids, and sailing up the Nile, viewed the famous towns on each side of that river.

As the Damascus caravan took Jerusalem in their way, our Bagdad merchant had the opportunity of visiting the temple, regarded by the Moosulmauns to be the most holy, after that of Mecca, whence this city takes its name of Biel al Mukkuddus, or most sacred mansion.

Ali Khaujeh found Damascus so delicious a place, being environed by verdant meadows, pleasantly watered, and delightful gardens, that it exceeded the descriptions given of it in the journals of travellers. Here he made a long abode, but, nevertheless, did not forget his native Bagdad: for which place he at length set out, and arrived at Aleppo, where he made some stay; and from thence, after having passed the Euphrates, he bent his course to Moussoul, with an intention, in his return, to come by a shorter way down the Tigris.

When Ali Khaujeh came to Moussoul, some Persian merchants, with whom he had travelled from Aleppo, and with whom he had contracted a great friendship, had obtained so great an ascendant over him by their civilities and agreeable conversation, that they easily persuaded him not to leave them till he should have visited Sheerauz, from whence he might easily return to Bagdad with a considerable profit. They led him through the towns of Sul-

tania, Rei, Coam, Caschan, Ispahan, and from thence to Sheerauz; from whence he had the complaisance to bear them company to Hindoostan, and then returned with them again to Sheerauz; insomuch, that including the stay made in every town, he was seven years absent from Bagdad, whither he then resolved to return.

All this time his friend, with whom he had left his jar of olives, neither thought of him nor them; but at the time when he was on the road with a caravan from Sheerauz, one evening as this merchant was supping with his family, the discourse happened to fall upon olives, and his wife was desirous to eat some, saying, she had not tasted any for a long while. Now you speak of olives, said the merchant, you put me in mind of a jar which Ali Khaujeh left with me seven years ago, when he went to Mecca; and put it himself in my warehouse to be kept for him against he returned. What is become of him I know not; though, when the caravan came back, they told me he was gone for Egypt. Certainly he must be dead, since he has not returned in all this time; and we may eat the olives, if they prove good. Give me a plate and a candle, I will go and fetch some of them, and we will taste them.

For God's sake, husband, said the wife, do not commit so base an action; you know that nothing is more sacred than what is committed to one's care

and trust. You say Ali Khaujeh has left Mecca, and is not returned; but you have been told that he is gone into Egypt; and how do you know but that he may be gone farther? As you have no intelligence of his death, he may return to-morrow for any thing you can tell: and what a disgrace would it be to you and your family if he should come, and you not restore him his jar in the same condition he left it? I declare I have no desire for the olives, and will not taste them, for when I mentioned them it was only by way of conversation; besides, do you think that they can be good, after they have been kept so long? They must be all mouldy, and spoiled; and if Ali Khaujeh should return, as I have a strong persuasion he will, and should find they had been opened, what will he think of your honour? I beg of you to let them alone.

The wife had not argued so long with her husband, but that she read his obstinacy in his face. In short, he never regarded what she said, but got up, took a candle and a plate, and went into the warehouse. Well, husband, said the wife again, remember I have no hand in this business; and that you cannot lay any thing to my charge, if you should have cause to repent of your conduct.

The merchant's ears were deaf to these remonstrances of his wife, and he persisted in his design. When he came into the warehouse, he opened the

jar, and found the olives mouldy; but to see if they were all so to the bottom, he turned some of them upon the plate; and by shaking the jar, some of the gold tumbled out.

At the sight of the gold, the merchant, who was naturally covetous, looked into the jar, perceived that he had shaken out almost all the olives, and what remained was gold coin. He immediately put the olives into the jar again, covered it up, and returned to his wife. Indeed, wife, said he, you were in the right to say that the olives were all mouldy; for I found them so, and have made up the jar just as Ali Khaujeh left it; so that he will not perceive that they have been touched, if he should return. You had better have taken my advice, said the wife, and not have meddled with them. God grant no mischief happens in consequence!

The merchant was not more affected with his wife's last words than he had been by her former, but spent almost the whole night in thinking how he might appropriate Ali Khaujeh's gold to his own use, and keep possession of it in case he should return and ask him for the jar. The next morning he went and bought some olives of that year, took out the old with the gold, and filled the jar with the new, covered it up, and put it in the place where Ali Khaujeh had left it.

About a month after the merchant had committed

this unworthy action, Ali Khaujeh arrived at Bagdad; and as he had let his house, alighted at a khan, choosing to stay there till he had announced his arrival to his tenant, and given him time to provide himself with another residence.

The next morning Ali Khaujeh went to pay a visit to the merchant his friend, who received him in the most obliging manner; and expressed great joy at his return, after so many years absence; telling him, that he had begun to lose all hopes of ever seeing him again.

After the usual compliments on both sides on such a meeting, Ali Khaujeh desired the merchant to return him the jar of olives which he had left with him, and to excuse the liberty he had taken in giving him so much trouble.

My dear friend, replied the merchant, you are to blame to make these apologies, your vessel has been no inconvenience to me; on such an occasion I should have made as free with you: there is the key of my warehouse, go and fetch your jar; you will find it in the place where you left it.

Ali Khaujeh went into the merchant's warehouse, took his jar; and after having returned him the key with thanks for the favour he had done him, returned with it to the khan where he lodged; but on opening the jar, and putting his hand down as low as the pieces of gold had lain, was greatly surprised

to find none. At first he thought he might perhaps be mistaken; and, to discover the truth, poured out all the olives into his travelling kitchen-utensils, but without so much as finding one single piece of money. His astonishment was so great, that he stood for some time motionless; then lifting up his hands and eyes to Heaven, he exclaimed, Is it possible that a man, whom I took for my friend, should be guilty of such baseness?

Ali Khaujeh, alarmed at the apprehension of so considerable a loss, returned immediately to the merchant. My good friend, said he, be not surprised to see me come back so soon. I own the jar of olives to be the same I placed in your warehouse; but with the olives I put into it a thousand pieces of gold, which I do not find. Perhaps you might have occasion for them, and have employed them in trade: if so, they are at your service till it may be convenient for you to return them; only put me out of my pain, and give me an acknowledgment, after which you may pay me at your own convenience.

The merchant, who had expected that Ali Khaujeh would come with such a complaint, had meditated an answer. Friend Ali Khaujeh, said he, when you brought your jar to me did I touch it? did not I give you the key of my warehouse, did not you carry it there yourself, and did not you find it in the same place, covered in the

same manner as when you left it? And if you had put gold in it, you must have found it. You told me it contained olives, and I believed you. This is all I know of the matter: you may disbelieve me if you please; but I never touched them.

Ali Khaujeh used all the mild methods he could think of, to oblige the merchant to restore his property. I love peace and quietness, said he to him, and shall be sorry to come to those extremities which will bring the greatest disgrace upon you; consider, that merchants, as we are, ought to abandon all interest to preserve a good reputation. Once again I tell you, I shall be greatly concerned if your obstinacy oblige me to force you to do me justice; for I would rather almost lose what is my right than have recourse to law.

Ali Khaujeh, replied the merchant, you agree that you left a jar of olives with me; and now you have taken it away, you come and ask me for a thousand pieces of gold. Did you ever tell me that such a sum was in the jar? I did not even know that they were olives, for you never shewed them to me. I wonder you do not ask me for diamonds and pearls instead of gold; be gone about your business, and do not raise a mob about my warehouse; for some persons had already collected. These words were pronounced in such great heat and passion, as not only made those who stood about the warehouse

already stay longer, and create a greater mob, but the neighbouring merchants came out of their shops to learn what the dispute was between Ali Khaujeh and the merchant, and endeavour to reconcile them; but when Ali Khaujeh had informed them of his grievance, they asked the merchant what he had to say.

The merchant owned that he had kept the jar for Ali Khaujeh in his warehouse, but denied that ever he had meddled with it; swore that he knew it contained olives, only because Ali Khaujeh told him so, and requested them all to bear witness of the insult and affront offered him. You bring it upon yourself, said Ali Khaujeh, taking him by the arm; but since you use me so basely, I cite you to the law of God: let us see whether you will have the assurance to say the same thing before the cauzee.

The merchant could not refuse the summons, which every Moosulmaun is bound to observe, or be declared a rebel against religion; but said, With all my heart, we shall soon see who is in the wrong.

Ali Khaujeh carried the merchant before the magistrate, where he accused him of having, by breach of trust, defrauded him of a thousand pieces of gold, which he had left with him. The cauzee demanded if he had any witnesses; to which he replied, that he had not taken that precaution, because he had

believed the person he trusted his money with to be his friend, and always took him for an honest man.

The merchant made the same defence he had done before the merchants his neighbours, offering to make oath that he never had the money he was accused of, and that he did not so much as know there was such a sum; upon which the cauzee took his oath, and dismissed him acquitted for want of evidence.

Ali Khaujeh, extremely mortified to find that he must sit down with so considerable a loss, protested against the sentence, declaring to the cauzee that he would appeal to the caliph, who would do him justice; which protestation the magistrate regarded as the effect of the common resentment of those who lose their cause; and thought he had done his duty in acquitting a person who had been accused without witnesses.

While the merchant returned home triumphing over Ali Khaujeh, and overjoyed at his good fortune, the latter went and drew up a petition; and the next day observing the time when the caliph came from noontide prayers, placed himself in the street he was to pass through; and holding out his hand with the petition, an officer appointed for that purpose, who always goes before the caliph, came and took it to present it.

As Ali Khaujeh knew that it was the caliph's custom to read the petitions at his return to the palace, he went into the court, and waited till the officer who had taken the petition came out of the caliph's apartment, who told him that the caliph had appointed an hour to hear him next day; and then asking him where the merchant lived, he sent to notify to him to attend at the same time.

That same evening, the caliph, accompanied by the grand vizier Jaaffier, and Mesrour the chief of the eunuchs, went disguised through the town, as I have already told your majesty it was his custom occasionally to do; when, on passing through a street, the caliph heard a noise, and mending his pace, came to a gateway, which led into a little court, in which he perceived ten or twelve children playing by moonlight.

The caliph, who was curious to know at what play the children were engaged, sat down on a stone bench just by; and heard one of the liveliest of the children say, Let us play at the cauzee. I will be the magistrate; bring Ali Khaujeh and the merchant who cheated him of the thousand pieces of gold before me.

These words of the child put the caliph in mind of the petition Ali Khaujeh had given him that day, and made him redouble his attention to see the issue of the trial.

As the affair of Ali Khaujeh and the merchant

had made a great noise in Bagdad, it had not escaped the children, who all accepted the proposition with joy, and agreed on the part each was to act: not one of them refused him who made the proposal to be cauzee: and when he had taken his seat, which he did with all the seeming gravity of a judge, another, as an officer of the court, presented two boys before him; one as Ali Khaujeh, and the other as the merchant against whom he complained.

The pretended cauzee then directing his discourse to the feigned Ali Khaujeh, asked him what he had to lay to that merchant's charge?

Ali Khaujeh, after a low obeisance, informed the young cauzee of the fact, related every particular, and afterwards begged that he would use his authority, that he might not lose so considerable a sum of money.

The feigned cauzee, turning about to the merchant, then asked him why he did not return the money which Ali Khaujeh demanded of him?

The feigned merchant alleged the same reasons as the real merchant had done before the cauzee himself, and offered to confirm by oath that what he had said was truth.

Not so fast, replied the pretended cauzee; before you come to your oath, I should be glad to see the jar of olives. Ali Khaujeh, said he, addressing himself to the boy who acted that part, have you brought

the jar? No, replied he: Then go and fetch it immediately, said the other.

The pretended Ali Khaujeh went immediately, and returning, feigned to set a jar before the cauzee, telling him that it was the same he had left with the accused person, and received from him again. But to omit no part of the formality, the supposed cauzee asked the merchant if it was the same; and as by his silence he seemed not to deny it, he ordered it to be opened. He that represented Ali Khaujeh seemed to take off the cover, and the pretended cauzee made as if he looked into it. They are fine olives, said he, let me taste them; and then pretending to eat some, added, They are excellent: but, continued he, I cannot think that olives will keep seven years, and be so good, therefore send for some olive-merchants, and let me hear what is their opinion. Two boys, as olive-merchants, then presented themselves. Are you olive-merchants? said the sham cauzee. Tell me how long olives will keep fit to eat?

Sir, replied the two merchants, let us take what care we can, they will hardly be worth any thing the third year; for then they have neither taste nor colour. If it be so, answered the cauzee, look into that jar, and tell me how long it is since those olives were put into it?

The two merchants pretended to examine and to

taste the olives, and told the cauzee they were new and good. You are mistaken, said the young cauzee; Ali Khaujeh says he put them into the jars seven years ago..

Sir, replied the merchants, we can assure you they are of this year's growth; and we will maintain there is not a merchant in Bagdad but will say the same.

The feigned merchant who was accused would have objected against the evidence of the olive-merchants; but the pretended cauzee would not suffer him. Hold your tongue, said he, you are a rogue: let him be impaled. The children then concluded their play, clapping their hands with great joy, and seizing the feigned criminal to carry him to execution.

Words cannot express how much the caliph Haroon al Rusheed admired the sagacity and sense of the boy who had passed so just a sentence, in an affair which was to be pleaded before himself the next day. He withdrew, and rising off the bench, asked the grand vizier, who heard all that had passed, what he thought of it. Indeed, commander of the true believers, answered the grand vizier Jaaffier, I am surprised to find so much sagacity in one so young.

But, answered the caliph, do you know one thing? I am to pronounce sentence in this very cause to-

morrow; the true Ali Khaujeh presented his petition to me to-day; and do you think, continued he, that I can give a better sentence? I think not, answered the vizier, if the case is as the children represented it. Take notice then of this house, said the caliph, and bring the boy to me to-morrow, that he may try this cause in my presence; and also order the cauzee, who acquitted the merchant, to attend to learn his duty from a child. Take care likewise to bid Ali Khaujeh bring his jar of olives with him, and let two olive-merchants attend. After this charge he pursued his rounds, without meeting with any thing worth his attention.

The next day the vizier went to the house where the caliph had been a witness of the children's play, and asked for the master; but he being abroad, his wife appeared thickly veiled. He asked her if she had any children. To which she answered, she had three; and called them. My brave boys, said the vizier, which of you was the cauzee when you played together last night? The eldest made answer, it was he: but, not knowing why he asked the question, coloured. Come along with me, my lad, said the grand vizier; the commander of the faithful wants to see you.

The mother was alarmed when she saw the grand vizier would take her son with him, and asked, upon what account the caliph wanted him? The grand

vizier encouraged her, and promised that he should return again in less than an hour's time, when she would know it from himself. If it be so, sir, said the mother, give me leave to dress him first, that he may be fit to appear before the commander of the faithful; which the vizier readily complied with.

As soon as the child was dressed, the vizier carried him away and presented him to the caliph, at the time he had appointed to hear Ali Khaujeh and the merchant.

The caliph, who saw that the boy was much abashed, in order to encourage him, said, Come to me, child, and tell me if it was you that determined the affair between Ali Khaujeh and the merchant who had cheated him of his money? I saw and heard the decision, and am very well pleased with you: the boy answered modestly, that it was he. Well, my son, replied the caliph, come and sit down by me, and you shall see the true Ali Khaujeh, and the true merchant.

The caliph then took him by the hand, seated him on the throne by him, and asked for the two parties. When they were introduced, they prostrated themselves before the throne, bowing their heads quite down to the carpet that covered it. Afterwards the caliph said to them, Plead each of you your causes before this child, who will hear and

do you justice: and if he should be at a loss I will assist him.

Ali Khaujeh and the merchant pleaded one after the other; but when the merchant proposed his oath as before, the child said, It is too soon; it is proper that we should see the jar of olives.

At these words Ali Khaujeh presented the jar, placed it at the caliph's feet, and opened it. The caliph looked at the olives, took one and tasted it, giving another to the boy. Afterwards the merchants were called, who examined the olives, and reported that they were good, and of that year. The boy told them, that Ali Khaujeh affirmed that it was seven years since he had put them up; when they returned the same answer as the children, who had represented them the night before.

Though the wretch who was accused saw plainly that these merchants' opinion must convict him, yet he would say something in his own justification. But the child, instead of ordering him to be impaled, looked at the caliph, and said, Commander of the faithful, this is no jesting matter; it is your majesty that must condemn him to death, and not I, though I did it yesterday in play.

The caliph, fully satisfied of the merchant's villany, delivered him into the hands of the ministers of justice to be impaled. The sentence was executed

upon him, after he had confessed where he had concealed the thousand pieces of gold, which were restored to Ali Khaujeh. The monarch, most just and equitable, then turning to the cauzee, bade him learn of that child to acquit himself more exactly of his duty; and embracing the boy, sent him home with a purse of a hundred pieces of gold as a token of his liberality and admiration of his acuteness.

THE STORY OF THE INCHANTED HORSE.

The Nooroze*, or the new day, which is the first of the year and spring, is observed as a solemn festival throughout all Persia, which has been continued from the time of idolatry; and our prophet's religion, pure as it is, and true as we hold it, has not been able to abolish that heathenish custom, and the superstitious ceremonies which are observed, not only in the great cities, but celebrated with extraordinary rejoicings in every little town, village, and hamlet.

But the rejoicings are the most splendid at the court, for the variety of new and surprising spectacles, insomuch that strangers are invited from the neighbouring states, and the most remote parts, by the rewards and liberality of the sovereign, towards those who are the most excellent in their invention and contrivance. In short, nothing in the rest of

* The name which the ancient Persians gave to the first day of their year, which was solar. Jumsheed, a king of the first dynasty, instituted the solemnity of the Nooroze, which is still celebrated by the Persians, though Mahummedans, and consequently obliged to use the Arabian year, which is lunar. This first day was fixed in the vernal equinox, at the point when the sun enters into the first degree of Aries. There is another festival of the autumnal equinox.

D'HERBELOT.

the world can compare with the magnificence of this festival.

One of these festival days, after the most ingenious artists of the country had repaired to Sheerauz, where the court then resided, had entertained the king and all the court with their productions, and had been bountifully and liberally rewarded according to their merit and to their satisfaction by the monarch; when the assembly was just breaking up, a Hindoo appeared at the foot of the throne, with an artificial horse richly caparisoned, and so naturally imitated, that at first sight he was taken for a living animal.

The Hindoo prostrated himself before the throne; and pointing to the horse, said to the emperor, Though I present myself the last before your majesty, yet I can assure you that nothing shewn today is so wonderful as this horse, on which I beg your majesty would be pleased to cast your eyes. I see nothing more in the horse, said the emperor, than the natural resemblance the workman has given him; which the skill of another workman may possibly execute as well or better.

Sir, replied the Hindoo, it is not for his outward form and appearance that I recommend my horse to your majesty's examination as wonderful, but the use to which I can apply him, and which, when I have communicated the secret to them, any other

persons may make of him. Whenever I mount him, be it where it may, if I wish to transport myself through the air to the most distant part of the world, I can do it in a very short time. This, sir, is the wonder of my horse; a wonder which nobody ever heard speak of, and which I offer to shew your majesty, if you command me*.

The emperor of Persia, who was fond of every thing that was curious, and notwithstanding the many prodigies of art he had seen had never beheld or heard of any thing that came up to this, told the Hindoo, that nothing but the experience of what he asserted could convince him: and that he was ready to see him perform what he had promised.

*Chaucer's Squire's Tale, the poem by which Milton describes and characterises him, is founded on this adventure. The imagination of this story consists in Arabian fiction, engrafted on Gothic chivalry. Nor is this Arabian fiction purely the sport of arbitrary fancy; it is in a great measure founded on Arabian learning. The idea of a horse of brass took its rise from the mechanical knowledge of the Arabians, and their experiments in metals. The poets of romance, Lydgate and Gower, who deal in Arabian ideas, describe the *Trojan horse* to be made of brass.

WARTON'S Hist. of English Poetry, v. i. p. 398. 400.

Chaucer has borrowed only the description of the horse, and the two pins, the ascending one in his ear, and the use to be made of him. That Chaucer never finished the story is more than probable, from Milton's speaking of it as "left untold," which does not apply to loss after finishing.

NOTE, by the last editor.

The Hindoo instantly put his foot into the stirrup, mounted his horse with admirable agility, and when he had fixed himself in the saddle, asked the emperor whither he pleased to command him.

About three leagues from Sheerauz there was a lofty mountain discernible from the large square before the palace, where the emperor, his court, and a great concourse of people, then were. Do you see that mountain? said the emperor, pointing to it: it is not a great distance from hence, but it is far enough to judge of the speed you can make in going and returning. But because it is not possible for the eye to follow you so far, as a proof that you have been there, I expect that you will bring me a branch of a palm-tree that grows at the bottom of the hill.

The emperor of Persia had no sooner declared his will than the Hindoo turned a peg, which was in the hollow of the horse's neck, just by the pummel of the saddle; and in an instant the horse rose off the ground and carried his rider into the air with the rapidity of lightning to such a height, that those who had the strongest sight could not discern him, to the admiration of the emperor and all the spectators. Within less than a quarter of an hour they saw him returning with the palm branch in his hand; but before he descended, he took two or three turns in the air over the spot, amid the acclamations of all the people; then alighted on the spot whence he had

set off, without receiving the least shock from the horse to disorder him. He dismounted, and going up to the throne, prostrated himself, and laid the branch of the palm-tree at the feet of the emperor.

The emperor, who had viewed with no less admiration than astonishment this unheard-of sight which the Hindoo had exhibited, conceived a great desire to have the horse; and as he persuaded himself that he should not find it a difficult matter to treat with the Hindoo, for whatever sum of money he should value it at, began to regard it as the most valuable thing in his treasury. Judging of thy horse by his outward appearance, said he to the Hindoo, I did not think him so much worth my consideration. As you have shewn me his merits, I am obliged to you for undeceiving me; and to prove to you how much I esteem it, I will purchase him of you, if he is to be sold.

Sir, replied the Hindoo, I never doubted that your majesty, who has the character of the most liberal prince on earth, would set a just value on my work as soon as I had shewn you on what account he was worthy your attention. I also foresaw that you would not only admire and commend it, but would desire to have it. Though I know his intrinsic value, and that my continuing master of him would render my name immortal in the world; yet

I am not so fond of fame but I can resign him, to gratify your majesty; however, in making this declaration, I have another to add, without which I cannot resolve to part with him, and perhaps you may not approve of it.

Your majesty will not be displeased, continued the Hindoo, if I tell you that I did not buy this horse, but obtained him of the inventor, by giving him my only daughter in marriage, and promising at the same time never to sell him; but if I parted with him to exchange him for something that I should value beyond all else.

The Hindoo was proceeding, when at the word exchange, the emperor of Persia interrupted him. I am willing, said he, to give you whatever you may ask in exchange. You know my kingdom is large, and contains many great, rich, and populous cities; I will give you the choice of which you like best, in full sovereignty for life.

This exchange seemed royal and noble to the whole court; but was much below what the Hindoo had proposed to himself, who had raised his thoughts much higher. I am infinitely obliged to your majesty for the offer you make me, answered he, and cannot thank you enough for your generosity; yet I must beg of you not to be displeased if I have the presumption to tell you, that I cannot resign my

horse, but by receiving the hand of the princess your daughter as my wife: this is the only price at which I can part with my property.

The courtiers about the emperor of Persia could not forbear laughing aloud at this extravagant demand of the Hindoo; but the prince Firoze Shaw, the eldest son of the emperor, and presumptive heir to the crown, could not hear it without indignation. The emperor was of a very different opinion, and thought he might sacrifice the princess of Persia to the Hindoo, to satisfy his curiosity. He remained however undetermined, considering what he should do.

Prince Firoze Shaw, who saw his father hesitated what answer to make, began to fear lest he should comply with the Hindoo's demand, and regarded it as not only injurious to the royal dignity, and to his sister, but also to himself; therefore, to anticipate his father, he said, Sir, I hope your majesty will forgive me for daring to ask, if it is possible your majesty should hesitate about a denial to so insolent a demand from such an insignificant fellow, and so scandalous a juggler? or give him reason to flatter himself a moment with being allied to one of the most powerful monarchs in the world? I beg of you to consider what you owe to yourself, to your own blood, and the high rank of your ancestors.

Son, replied the emperor of Persia, I much approve of your remonstrance, and am sensible of your

zeal for preserving the lustre of your birth; but you do not consider sufficiently the excellence of this horse; nor that the Hindoo, if I should refuse him, may make the offer somewhere else, where this nice point of honour may be waved. I shall be in the utmost despair if another prince should boast of having exceeded me in generosity, and deprived me of the glory of possessing what I esteem as the most singular and wonderful thing in the world. I will not say I consent to grant him what he asked. Perhaps he has not well considered his exorbitant demand: and putting my daughter the princess out of the question, I may make another agreement with him that will answer his purpose as well. But before I conclude the bargain with him, I should be glad that you would examine the horse, try him yourself, and give me your opinion.

As it is natural for us to flatter ourselves in what we desire, the Hindoo fancied, from what he had heard, that the emperor was not entirely averse to his alliance, and that the prince might become more favourable to him; therefore, he expressed much joy, ran before the prince to help him to mount, and shewed him how to guide and manage the horse.

The prince mounted without the Hindoo's assisting him; and no sooner had he got his feet in both stirrups, but without staying for the artist's advice, he turned the peg he had seen him use, when

instantly the horse darted into the air, quick as an arrow shot out of a bow by the most adroit archer; and in a few moments the emperor his father and the numerous assembly lost sight of him. Neither horse nor prince were to be seen. The Hindoo, alarmed at what had happened, prostrated himself before the throne, and said, Your majesty must have remarked the prince was so hasty, that he would not permit me to give him the necessary instructions to govern my horse. From what he saw me do, he was ambitious of shewing that he wanted not my advice. He was too eager to shew his address, but knows not the way, which I was going to shew him, to turn the horse, and make him descend at the wish of his rider. Therefore, the favour I ask of your majesty is, not to make me accountable for what accidents may befall him; you are too just to impute to me any misfortune that may attend him.

This address of the Hindoo much surprised and afflicted the emperor, who saw the danger his son was in to be inevitable, if, as the Hindoo said, there was a secret to bring him back, different from that which carried him away; and asked, in a passion, why he did not call him the moment he ascended?

Sir, answered the Hindoo, your majesty saw as well as I with what rapidity the horse flew away. The surprise I was then, and still am in, deprived me of the use of my speech; but if I could have spoken,

he was got too far to hear me. If he had heard me, he knew not the secret to bring him back, which, through his impatience, he would not stay to learn. But, sir, added he, there is room to hope that the prince, when he finds himself at a loss, will perceive another peg, and as soon as he turns that, the horse will cease to rise, and descend to the ground, when he may turn him to what place he pleases by guiding him with the bridle.

Notwithstanding all these arguments of the Hindoo, which carried great appearance of probability, the emperor of Persia was much alarmed at the evident danger of his son. I suppose, replied he, it is very uncertain whether my son may perceive the other peg, and make a right use of it; may not the horse, instead of lighting on the ground, fall upon some rock, or tumble into the sea with him?

Sir, replied the Hindoo, I can deliver your majesty from this apprehension, by assuring you, that the horse crosses seas without ever falling into them, and always carries his rider wherever he may wish to go. And your majesty may assure yourself, that if the prince does but find out the other peg I mentioned, the horse will carry him where he pleases. It is not to be supposed that he will stop any where but where he can find assistance, and make himself known.

Be it as it may, replied the emperor of Persia, as I cannot depend upon the assurance you give me, your head shall answer for my son's life, if he does not return safe in three days time, or I should hear that he is alive. He then ordered his officers to secure the Hindoo, and keep him close prisoner; after which he retired to his palace in affliction that the festival of Nooroze should have proved so inauspicious.

In the mean time the prince was carried through the air with prodigious velocity; and in less than an hour's time had ascended so high, that he could not distinguish any thing on the earth, but mountains and plains seemed confounded together. It was then he began to think of returning, and conceived he might do this by turning the same peg the contrary way, and pulling the bridle at the same time. But when he found that the horse still rose with the same swiftness, his alarm was great. He turned the peg several times, one way and the other, but all in vain. It was then he grew sensible of his fault, in not having learnt the necessary precautions to guide the horse before he mounted. He immediately apprehended the great danger he was in, but that apprehension did not deprive him of his reason. He examined the horse's head and neck with attention, and perceived behind the right ear another peg, smaller than the other. He turned that peg, and

presently perceived that he descended in the same oblique manner as he had mounted, but not so swiftly.

Night had overshadowed that part of the earth over which the prince was when he found out and turned the small peg; and as the horse descended, he by degrees lost sight of the sun, till it grew quite dark; insomuch that, instead of choosing what place he would go to, he was forced to let the bridle lie upon the horse's neck, and wait patiently till he alighted, though not without the dread lest it should be in the desert, a river, or the sea.

At last the horse stopped upon some solid substance about midnight, and the prince dismounted very faint and hungry, having eaten nothing since the morning, when he came out of the palace with his father to assist at the festival. He found himself to be on the terrace of a magnificent palace, surrounded with a balustrade of white marble, breast high: and groping about, reached a staircase, which led down into an apartment, the door of which was half open.

Few but prince Firoze Shaw would have ventured to descend those stairs dark as it was, and in the danger he exposed himself to from friends or foes. But no consideration could stop him. I do not come, said he to himself, to do any body harm; and certainly, whoever meets or sees me first, and finds that I have no arms in my hands, will not attempt any

thing against my life, before they hear what I have to say for myself. After this reflection, he opened the door wider, without making any noise, went softly down the stairs, that he might not awaken any body; and when he came to a landing place on the staircase, found the door of a great hall, that had a light in it, open.

The prince stopped at the door, and listening, heard no other noise than the snoring of some people who were fast asleep. He advanced a little into the room, and by the light of a lamp saw that those persons were black eunuchs, with naked sabres laid by them; which was enough to inform him that this was the guard-chamber of some sultan or princess; which latter it proved to be.

In the next room to this the princess lay, as appeared by the light, the door being open, through a silk curtain, which drew before the door-way, whither prince Firoze Shaw advanced on tip-toe, without waking the eunuchs. He drew aside the curtain, went in, and without staying to observe the magnificence of the chamber, gave his attention to something of greater importance. He saw many beds; only one of them on a sofa, the rest on the floor. The princess slept in the first, and her women in the others.

This distinction was enough to direct the prince. He crept softly towards the bed, without waking either

the princess or her women, and beheld a beauty so extraordinary, that he was charmed, and inflamed with love at the first sight. O heavens! said he to himself, has my fate brought me hither to deprive me of my liberty, which hitherto I have always preserved? How can I avoid certain slavery, when those eyes shall open, since, without doubt, they complete the lustre of this assemblage of charms! I must quickly resolve, since I cannot stir without being my own murderer; for so has necessity ordained.

After these reflections on his situation, and on the princess's beauty, he fell on his knees, and twitching gently the princess's sleeve, pulled it towards him. The princess opened her eyes, and seeing a handsome man on his knees, was in great surprise; yet seemed to shew no sign of fear.

The prince availed himself of this favourable moment, bowed his head to the ground, and rising said, Beautiful princess, by the most extraordinary and wonderful adventure, you see at your feet a suppliant prince, son of the emperor of Persia, who was yesterday morning in his court, at the celebration of a solemn festival, but is now in a strange country, in danger of his life, if you have not the goodness and generosity to afford him your assistance and protection. These I implore, adorable princess, with the confidence that you will not refuse me. I have

the more ground to persuade myself, as so much beauty and majesty cannot entertain inhumanity.

The personage to whom prince Firoze Shaw so happily addressed himself was the princess of Bengal, eldest daughter of the raja of that kingdom, who had built this palace at a small distance from his capital, whither she went to take the benefit of the country air. After she had heard the prince with all the candour he could desire, she replied with equal goodness, Prince, you are not in a barbarous country; take courage; hospitality, humanity, and politeness are to be met with in the kingdom of Bengal, as well as in that of Persia. It is not merely I who grant you the protection you ask; you not only have found it in my palace, but will meet it throughout the whole kingdom; you may believe me, and depend on what I say.

The prince of Persia would have thanked the princess for her civility, and had already bowed down his head to return the compliment; but she would not give him leave to speak. Notwithstanding I desire, said she, to know by what miracle you have come hither from the capital of Persia in so short a time; and by what enchantment you have been able to penetrate so far as to come to my apartment, and to have evaded the vigilance of my guards; yet, as it is impossible but you must want some refreshment, and regarding you as a welcome guest, I will wave

my curiosity, and give orders to my women to regale you, and shew you an apartment, that you may rest yourself after your fatigue, and be better able to satisfy my curiosity.

The princess's women, who awoke at the first words which the prince addressed to the princess, were in the utmost surprise to see a man at the princess's feet, as they could not conceive how he had got thither, without waking them or the eunuchs. They no sooner comprehended the princess's intentions, than they were ready to obey her commands. They each took a wax candle, of which there were great numbers lighted up in the room; and after the prince had respectfully taken leave, went before and conducted him into a handsome chamber; where, while some were preparing the bed, others went into the kitchen; and notwithstanding it was so unseasonable an hour, they did not make prince Firoze Shaw wait long, but brought him presently a collation; and when he had eaten as much as he chose, removed the trays, and left him to taste the sweets of repose.

In the mean time, the princess of Bengal was so struck with the charms, wit, politeness, and other good qualities which she had discovered in her short interview with the prince, that she could not sleep: but when her women came into her room again asked them if they had taken care of him, if he wanted

any thing; and particularly, what they thought of him?

The women, after they had satisfied her as to the first queries, answered to the last: We do not know what you may think of him, but, for our parts, we are of opinion you would be very happy if your father would marry you to so amiable a youth; for there is not a prince in all the kingdom of Bengal to be compared to him; nor can we hear that any of the neighbouring princes are worthy of you.

This flattering compliment was not displeasing to the princess of Bengal; but as she had no mind to declare her sentiments, she imposed silence, telling them that they talked without reflection, bidding them return to rest, and let her sleep.

The next day the princess took more pains in dressing and adjusting herself at the glass than she had ever done before. She never tired her women's patience so much, by making them do and undo the same thing several times. She adorned her head, neck, arms, and waist, with the finest and largest diamonds she possessed. The habit she put on was one of the richest stuffs of the Indies, of a most beautiful colour, and made only for kings, princes, and princesses. After she had consulted her glass, and asked her women, one after another, if any thing was wanting to her attire, she sent to know if the prince of Persia was awake; and as she never doubt-

ed but that, if he was up and dressed, he would ask leave to come and pay his respects to her, she charged the messenger to tell him she would make him the visit, and she had her reasons for this.

The prince of Persia, who by the night's rest had recovered the fatigue he had undergone the day before, had just dressed himself, when he received the princess of Bengal's compliments by one of her women. Without giving the lady who brought the message leave to communicate it, he asked her, if it was proper for him then to go and pay his respects to the princess; and when the lady had acquitted herself of her errand, he replied, It shall be as the princess thinks fit; I came here to be solely at her pleasure.

As soon as the princess understood that the prince of Persia waited for her, she immediately went to pay him a visit. After mutual compliments, the prince asking pardon for having waked the princess out of a profound sleep, and the princess inquiring after his health, and how he had rested, the princess sat down on a sofa, as did also the prince, though at some distance, out of respect.

The princess then resuming the conversation, said, I would have received you, prince, in the chamber in which you found me last night; but as the chief of my eunuchs has the liberty of entering it, and never comes further without my leave, from

my impatience to hear the surprising adventure which procured me the happiness of seeing you, I chose to come hither, that we may not be interrupted; therefore I beg of you to give me that satisfaction, which will highly oblige me.

Prince Firoze Shaw, to gratify the princess of Bengal, began with describing the festival of the Nooroze, and mentioned the shews which had amazed the court of Persia, and the people of Sheerauz. Afterwards he came to the inchanted horse; the description of which, with the account of the wonders which the Hindoo had performed before so august an assembly, convinced the princess that nothing of that kind could be imagined more surprising in the world. You may well think, charming princess, continued the prince of Persia, that the emperor my father, who cares not what he gives for any thing that is rare and curious, would be very desirous to purchase such a curiosity. He asked the Hindoo what he would have for him; who made him an extravagant reply, telling him, that he had not bought him, but taken him in exchange for his only daughter, and could not part with him but on the like condition, which was to have his consent to marry the princess my sister.

The crowd of courtiers, who stood about the emperor my father, hearing the extravagance of this proposal, laughed loudly; I for my part con-

ceived such great indignation, that I could not disguise it; and the more, because I saw that my father was doubtful what answer he should give. In short, I believe he would have granted him what he asked, if I had not represented to him how injurious it would be to his honour; yet my remonstrance could not bring him entirely to quit his design of sacrificing the princess my sister to so despicable a person. He fancied he should bring me over to his opinion, if once I could comprehend, as he imagined he did, the singular worth of this horse. With this view he would have me mount, and make a trial of him myself.

To please my father, I mounted the horse, and as soon as I was upon his back, put my hand on a peg, as I had seen the Hindoo do before, to make the horse mount into the air, without stopping to take instructions of the owner for his guidance or descent. The instant I touched the peg, the horse ascended, as swift as an arrow shot out of a bow, and I was presently at such a distance from the earth that I could not distinguish any object. From the swiftness of the motion I was for some time unapprehensive of the danger to which I was exposed; when I grew sensible of it, I endeavoured to turn the peg the contrary way. But the experiment would not answer my expectation, for still the horse rose, and carried me a greater distance from the earth.

At last I perceived another peg, which I turned; and then I grew sensible that the horse descended towards the earth, and presently found myself so surrounded with darkness, that it was impossible for me to guide the machine. In this condition I laid the bridle on his neck, and trusted myself to the will of God to dispose of my fate.

At length the horse stopped, I got off his back, and examining whereabouts I might be, perceived myself on the terrace of this palace, and found the door of the staircase half open. I came softly down the stairs, and seeing a door open, put my head into the room, perceived some eunuchs asleep, and a great light in an adjoining chamber. The necessity I was under, notwithstanding the inevitable danger to which I should be exposed, if the eunuchs had waked, inspired me with the boldness, or rather rashness, to cross that room to get to the other.

It is needless, added the prince, to tell you the rest, since you are not unacquainted with all that passed afterwards. But I am obliged in duty to thank you for your goodness and generosity, and to beg of you to let me know how I may shew my gratitude. According to the law of nations I am already your slave, and cannot make you an offer of my person; there only remains my heart: but, alas! princess, what do I say? My heart is no longer my own, your charms have forced it from me, but in

such a manner, that I will never ask for it again, but yield it up; give me leave, therefore, to declare you mistress both of my heart and inclination.

These last words of the prince were pronounced with such an air and tone, that the princess of Bengal never doubted of the effect she had expected from her charms; neither did she seem to resent the precipitate declaration of the prince of Persia. Her blushes served but to heighten her beauty, and render her more amiable in his eyes.

As soon as she had recovered herself, she replied, Prince, you have given me sensible pleasure, by telling me your wonderful adventure. But, on the other hand, I can hardly forbear shuddering, when I think on the height you were in the air; and though I have the good fortune to see you here safe and well, I was in pain till you came to that part where the horse fortunately descended upon the terrace of my palace. The same thing might have happened in a thousand other places. I am glad that chance has given me the preference to the whole world, and of the opportunity of letting you know, that it could not have conducted you to any place where you could have been received with greater pleasure.

But, prince, continued she, I should think myself offended, if I believed that the thought you mentioned of being my slave was serious, and that it did not proceed from your politeness rather than from a sin-

cerity of sentiment; for, by the reception I gave you yesterday, you might assure yourself you are here as much at liberty as in the midst of the court of Persia.

As to your heart, added the princess, in a tone which shewed nothing less than a refusal, as I am persuaded that you have not lived so long without disposing of it, and that you could not fail of making choice of a princess who deserves it, I should be sorry to give you an occasion to be guilty of infidelity to her.

Prince Firoze Shaw would have protested that when he left Persia he was master of his own heart: but, at that instant, one of the princess's ladies in waiting came to tell her that a collation was served up.

This interruption delivered the prince and princess from an explanation, which would have been equally embarrassing to both, and of which they stood in need. The princess of Bengal was fully convinced of the prince of Persia's sincerity; and the prince, though the princess had not explained herself, judged nevertheless from some words she had let fall, that he had no reason to complain.

As the lady held the door open, the princess of Bengal said to the prince, rising off her seat, as he did also from his, I am not used to eat so early; but as I fancied you might have had but an indifferent supper last night, I ordered breakfast to be got ready

sooner than ordinary. After this compliment she led him into a magnificent hall, where a cloth was laid covered with great plenty of choice and excellent viands; and as soon as they were seated, many beautiful slaves of the princess, richly dressed, began a most agreeable concert of vocal and instrumental music, which lasted the whole time of eating.

This concert was so sweet and well managed, that it did not in the least interrupt the prince and princess's conversation. The prince served the princess with the choicest of every thing, and strove to outdo her in civility, both by words and actions, which she returned with many new compliments: and in this reciprocal commerce of civilities and attentions, love made a greater progress in both than a concerted interview would have promoted.

When they rose, the princess conducted the prince into a large and magnificent saloon, embellished with paintings in blue and gold, and richly furnished; there they both sat down in a balcony, which afforded a most agreeable prospect into the palace garden, which prince Firoze Shaw admired for the vast variety of flowers, shrubs, and trees, which were full as beautiful as those of Persia, but quite different. Here taking the opportunity of entering into conversation with the princess, he said, I always believed, madam, that no part of the world but Persia afforded such stately palaces and beautiful

gardens; but now I see, that other great monarchs know as well how to build mansions suitable to their power and greatness; and if there is a difference in the manner of building, there is none in the degree of grandeur and magnificence.

Prince, replied the princess of Bengal, as I have no idea of the palaces of Persia, I cannot judge of the comparison you have made of mine. But, however sincere you seem to be, I can hardly think it just, but rather incline to believe it a compliment: I will not despise my palace before you; you have too good an eye, too good a taste not to form a sound judgment. But I assure you, I think it very indifferent when I compare it with the king my father's, which far exceeds it for grandeur, beauty, and richness; you shall tell me yourself what you think of it, when you have seen it: for since a chance has brought you so nigh to the capital of this kingdom, I do not doubt but you will see it, and make my father a visit, that he may pay you all the honour due to a prince of your rank and merit.

The princess flattered herself, that by exciting in the prince of Persia a curiosity to see the capital of Bengal, and to visit her father, the king, seeing him so handsome, wise, and accomplished a prince, might perhaps resolve to propose an alliance with him, by offering her to him as a wife. And as she was well persuaded she was not indifferent to the

prince, and that he would be pleased with the proposal, she hoped to attain to the utmost of her wishes, and preserve all the decorum becoming a princess, who would appear resigned to the will of her king and father; but the prince of Persia did not return her an answer according to her expectation.

Princess, he replied, the preference which you give the king of Bengal's palace to your own is enough to induce me to believe it much exceeds it; and as to the proposal of my going and paying my respects to the king your father, I should not only do myself a pleasure, but an honour. But judge, princess, yourself, would you advise me to present myself before so great a monarch, like an adventurer without attendants, and a train suitable to my rank?

Prince, replied the princess, let not that give you any pain; if you will but go, you shall want no money to have what train and attendants you please: I will furnish you; and we have traders here of all nations in great numbers, and you may make choice of as many as you please to form your household.

Prince Firoze Shaw penetrated the princess of Bengal's intention, and this sensible mark of her love still augmented his passion, which, notwithstanding its violence, made him not forget his duty. Without any hesitation he replied, Princess, I should most

willingly accept of the obliging offer you make me, for which I cannot sufficiently shew my gratitude, if the uneasiness my father must feel on account of my absence did not prevent me. I should be unworthy of the tenderness he has always had for me, if I should not return as soon as possible to calm his fears. I know him so well, that while I have the happiness of enjoying the conversation of so lovely a princess, I am persuaded he is plunged into the deepest grief, and has lost all hopes of seeing me again. I trust you will do me the justice to believe, that I cannot, without ingratitude, and being guilty of a crime, dispense with going to restore to him that life, which a too long deferred return may have endangered already.

After this, princess, continued the prince of Persia, if you will permit me, and think me worthy to aspire to the happiness of becoming your husband, as my father has always declared that he never would constrain me in my choice, I should find it no difficult matter to get leave to return, not as a stranger, but as a prince, to contract an alliance with your father by our marriage; and I am persuaded that the emperor will be overjoyed when I tell him with what generosity you received me, though a stranger in distress.

The princess of Bengal was too reasonable, after what the prince of Persia had said, to persist any

longer in persuading him to pay a visit to the raja of Bengal, or to ask any thing of him contrary to his duty and honour. But she was much alarmed to find he thought of so sudden a departure; fearing, that if he took his leave of her so soon, instead of remembering his promise, he would forget when he ceased to see her. To divert him from his purpose, she said to him, Prince, my intention of proposing a visit to my father was not to oppose so just a duty as that you mention, and which I did not foresee. But I cannot approve of your going so soon as you propose; at least grant me the favour I ask, of a little longer acquaintance; and since I have had the happiness to have you alight in the kingdom of Bengal, rather than in the midst of a desert, or on the top of some steep craggy rock, from which it would have been impossible for you to descend, I desire you will stay long enough to enable you to give a better account at the court of Persia of what you may see here.

The sole end the princess had in this request was, that the prince of Persia, by a longer stay, might become insensibly more passionately enamoured of her charms; hoping thereby that his ardent desire of returning would diminish, and then he might be brought to appear in public, and pay a visit to the raja of Bengal. The prince of Persia could not well refuse her the favour she asked, after the kind reception

she had given him; and therefore politely complied with her request; and the princess's thoughts were directed to render his stay agreeable by all the amusements she could devise.

Nothing went forward for several days but concerts of music, accompanied with magnificent feasts and collations in the gardens, or hunting-parties in the vicinity of the palace, which abounded with all sorts of game, stags, hinds, and fallow deer, and other beasts peculiar to the kingdom of Bengal, which the princess could pursue without danger. After the chase, the prince and princess met in some beautiful spot, where a carpet was spread, and cushions laid for their accommodation. There resting themselves, after their violent exercise, they conversed on various subjects. The princess took pains to turn the conversation on the grandeur, power, riches, and government of Persia; that from the prince's replies she might have an opportunity to talk of the kingdom of Bengal, and its advantages, and engage him to resolve to make a longer stay there; but she was disappointed in her expectations.

The prince of Persia, without the least exaggeration, gave so advantageous an account of the extent of the kingdom of Persia, its magnificence and riches, its military force, its commerce by sea and land with the most remote parts of the world, some of which

were unknown even to him; the vast number of large cities it contained, almost as populous as that which the emperor had chosen for his residence, where he had palaces furnished ready to receive him at all seasons of the year; so that he had his choice always to enjoy a perpetual spring; that before he had concluded, the princess found the kingdom of Bengal to be very much inferior to that of Persia in a great many respects. When he had finished his relation, he begged of her to entertain him with a description of Bengal.

The princess after much entreaty gave prince Firoze Shaw that satisfaction; but by lessening a great many advantages the kingdom of Bengal was well known to have over that of Persia, she betrayed the disposition she felt to accompany him, so that he believed she would consent at the first proposition he should make; but he thought it would not be propèr to make it till he had shewed her so much deference as to stay with her long enough to make the blame fall on herself, in case she wished to detain him from returning to his father.

Two whole months the prince of Persia abandoned himself entirely to the will of the princess of Bengal, yielding to all the amusements she contrived for him, for she neglected nothing to divert him, as if she thought he had nothing else to do but to pass

his whole life with her in this manner. But he now declared seriously he could not stay longer, and begged of her to give him leave to return to his father; repeating again the promise he had made her to come back soon in a style worthy of her and himself, and to demand her in marriage of the raja of Bengal.

And, princess, observed the prince of Persia, that you may not suspect the truth of what I say; and that by my asking this permission you may not rank me among those false lovers who forget the object of their affection as soon as absent from them; to shew that my passion is real, and not feigned, and that life cannot be pleasant to me when absent from so lovely a princess, whose love to me I cannot doubt is mutual; I would presume, were I not afraid you would be offended at my request, to ask the favour of taking you along with me.

As the prince saw that the princess blushed at these words, without any mark of anger, he proceeded, and said, Princess, as for my father's consent, and the reception he will give you, I venture to assure you he will receive you with pleasure into his alliance; and as for the raja of Bengal, after all the love and tender regard he has always expressed for you, he must be the reverse of what you have described him, an enemy to your repose and happiness, if he should not receive in a friendly manner

the embassy which my father will send to him for his approbation of our marriage.

The princess returned no answer to this address of the prince of Persia; but her silence, and eyes cast down, were sufficient to inform him that she had no reluctance to accompany him into Persia. The only difficulty she felt was, that the prince knew not well enough how to govern the horse, and she was apprehensive of being involved with him in the same difficulty as when he first made the experiment. But the prince soon removed her fear, by assuring her she might trust herself with him, for that after the experience he had acquired, he defied the Hindoo himself to manage him better. She thought therefore only of concerting measures to get off with him so secretly, that nobody belonging to the palace should have the least suspicion of their design.

The next morning, a little before day-break, when all the attendants were asleep, they went upon the terrace of the palace. The prince turned the horse towards Persia, and placed him where the princess could easily get up behind him; which she had no sooner done, and was well settled with her arms about his waist, for her better security, than he turned the peg, when the horse mounted into the air, and making his usual haste, under the guidance of the prince, in two hours time the prince discovered the capital of Persia.

He would not alight at the great square from whence he had set out, nor in the palace, but directed his course towards a pleasure-house at a little distance from the capital. He led the princess into a handsome apartment, where he told her, that to do her all the honour that was due to her, he would go and inform his father of their arrival, and return to her immediately. He ordered the housekeeper of the palace, who was then present, to provide the princess with whatever she had occasion for.

After the prince had taken his leave of the princess, he ordered a horse to be saddled, which he mounted, after sending back the housekeeper to the princess, with orders to provide her refreshments immediately, and then set forwards for the palace. As he passed through the streets he was received with acclamations by the people, who were overjoyed to see him again. The emperor his father was giving audience, when he appeared before him in the midst of his council. He received him with ecstacy, and embracing him with tears of joy and tenderness, asked him, What was become of the Hindoo's horse?

This question gave the prince an opportunity of describing the embarrassment and danger he was in when the horse ascended into the air, and how he had arrived at last at the princess of Bengal's palace, the kind reception he had met with there, and that the motive which had induced him to stay so long

with her was the affection she had shewn him; also, that after promising to marry her, he had persuaded her to accompany him into Persia. But, sir, added the prince, I felt assured that you would not refuse your consent, and have brought her with me on the inchanted horse, to a palace where your majesty often goes for your pleasure; and have left her there, till I could return and assure her that my promise was not in vain.

After these words, the prince prostrated himself before the emperor to obtain his consent, when his father raised him up, embraced him a second time, and said to him, Son, I not only consent to your marriage with the princess of Bengal, but will go and meet her myself, and thank her for the obligation I in particular have to her, and will bring her to my palace, and celebrate your nuptials this day.

The emperor now gave orders for his court to make preparations for the princess's entry; that the rejoicings should be announced by the royal band of military music, and that the Hindoo should be fetched out of prison and brought before him. When the Hindoo was conducted before the emperor, he said to him, I secured thy person, that thy life, though not a sufficient victim to my rage and grief, might answer for that of the prince my son, whom, however, thanks to God! I have found again: go, take your horse, and never let me see your face more.

As the Hindoo had learned of those who brought him out of prison that prince Firoze Shaw was returned with a princess, and was also informed of the place where he had alighted and left her, and that the emperor was making preparations to go and bring her to his palace; as soon as he got out of the presence, he bethought himself of being revenged upon the emperor and the prince. Without losing any time, he went directly to the palace, and addressing himself to the keeper, told him, he came from the prince of Persia for the princess of Bengal, and to conduct her behind him through the air to the emperor, who waited in the great square of his palace to gratify the whole court and city of Sheerauz with that wonderful sight.

The palace-keeper, who knew the Hindoo, and that the emperor had imprisoned him, gave the more credit to what he said, because he saw that he was at liberty. He presented him to the princess of Bengal; who no sooner understood that he came from the prince of Persia than she consented to what the prince, as she thought, had desired of her.

The Hindoo, overjoyed at his success, and the ease with which he had accomplished his villany, mounted his horse, took the princess behind him, with the assistance of the keeper, turned the peg, and instantly the horse mounted into the air.

At the same time the emperor of Persia, attend-

ed by his court, was on the road to the palace where the princess of Bengal had been left, and the prince of Persia was advanced before, to prepare the princess to receive his father; when the Hindoo, to brave them both, and revenge himself for the ill-treatment he had received, appeared over their heads with his prize.

When the emperor of Persia saw the ravisher, he stopped. His surprise and affliction were the more sensible, because it was not in his power to punish so high an affront. He loaded him with a thousand imprecations, as did also all the courtiers, who were witnesses of so signal a piece of insolence and unparalleled artifice and treachery.

The Hindoo, little moved with their curses, which just reached his ears, continued his way while the emperor, extremely mortified at so great an insult, but more so that he could not punish the author, returned to his palace in rage and vexation.

But what was prince Firoze Shaw's grief at beholding the Hindoo hurrying away the princess of Bengal, whom he loved so passionately that he could not live without her! At a spectacle so little expected he was confounded, and before he could deliberate with himself what measures to pursue, the horse was out of sight. He could not resolve how to act, whether he should return to his father's palace, and shut himself in his apartment, to

give himself entirely up to his affliction, without attempting to pursue the ravisher. But as his generosity, love, and courage, would not suffer this, he continued on his way to the palace where he had left his princess.

When he arrived, the palace-keeper, who was by this time convinced of his fatal credulity, in believing the artful Hindoo, threw himself at his feet with tears in his eyes, accused himself of the crime, which unintentionally he had committed, and condemned himself to die by his hand. Rise, said the prince to him, I do not impute the loss of my princess to thee, but to my own want of precaution. But not to lose time, fetch me a dervise's habit, and take care you do not give the least hint that it is for me.

Not far from this palace there stood a convent of dervises, the superior of which was the palace-keeper's particular friend. He went to this shekh, and telling him that a considerable officer at court and a man of worth, to whom he had been very much obliged and wished to favour, by giving him an opportunity to withdraw from some sudden displeasure of the emperor, readily obtained a complete dervise's habit, and carried it to prince Firoze Shaw. The prince immediately pulled off his own dress, put it on, and being so disguised, and provided with a box of jewels, which he had brought as a present to the princess, left the palace, uncertain which way to go,

but resolved not to return till he had found out his princess, and brought her back again, or perish in the attempt.

But to return to the Hindoo; he governed his enchanted horse so well, that he arrived early next morning in a wood, near the capital of the kingdom of Cashmeer. Being hungry, and concluding the princess was so also, he alighted in that wood, in an open part of it, and left the princess on a grassy spot, close to a rivulet of clear fresh water.

During the Hindoo's absence, the princess of Bengal, who knew that she was in the power of a base ravisher, whose violence she dreaded, thought of escaping from him, and seeking out for some sanctuary. But as she had eaten scarcely any thing on her arrival at the palace, was so faint, that she could not execute her design, but was forced to abandon it and stay where she was, without any other resource than her courage, and a firm resolution rather to suffer death than be unfaithful to the prince of Persia. When the Hindoo returned, she did not wait to be entreated, but ate with him, and recovered herself enough to answer with courage to the insolent language he now began to hold to her. After many threats, as she saw that the Hindoo was preparing to use violence, she rose up to make resistance, and by her cries and shrieks drew towards them a company of horsemen, which happened to be

the sultan of Cashmeer and his attendants, who, as they were returning from hunting, happily for the princess of Bengal, passed through that part of the wood, and ran to her assistance, at the noise she made.

The sultan addressed himself to the Hindoo, demanded who he was, and wherefore he ill-treated the lady? The Hindoo, with great impudence, replied, That she was his wife, and what had any one to do with his quarrel with her?

The princess, who neither knew the rank nor quality of the person who came so seasonably to her relief, told the Hindoo he was a liar; and said to the sultan, My lord, whoever you are whom Heaven has sent to my assistance, have compassion on a princess, and give no credit to that impostor. Heaven forbid that I should be the wife of so vile and despicable a Hindoo! a wicked magician, who has forced me away from the prince of Persia, to whom I was going to be united, and has brought me hither on the inchanted horse you behold there.

The princess of Bengal had no occasion to say more to persuade the sultan of Cashmeer that what she told him was truth. Her beauty, majestic air, and tears, spoke sufficiently for her. Justly enraged at the insolence of the Hindoo, he ordered his guards to surround him, and strike off his head: which sentence was immediately executed.

The princess, thus delivered from the persecution of the Hindoo, fell into another no less afflicting. The sultan conducted her to his palace, where he lodged her in the most magnificent apartment, next his own, commanded a great number of women slaves to attend her, and ordered a guard of eunuchs. He led her himself into the apartment he had assigned her; where, without giving her time to thank him for the great obligation she had received, he said to her, As I am certain, princess, that you must want rest, I will take my leave of you till to-morrow, when you will be better able to relate to me the circumstances of this strange adventure; and then left her.

The princess of Bengal's joy was inexpressible at finding herself delivered from the violence of the Hindoo, of whom she could not think without horror. She flattered herself that the sultan of Cashmeer would complete his generosity by sending her back to the prince of Persia when she should have told him her story, and asked that favour of him; but she was much deceived in these hopes; for her deliverer had resolved to marry her himself the next day; and for that end had ordered rejoicings to be made by day-break, by beating of drums, sounding of trumpets, and other instruments expressive of joy; which not only echoed through the palace, but throughout the whole city.

The princess of Bengal was awakened by these tumultuous concerts; but attributed them to a very different cause from the true one. When the sultan of Cashmeer, who had given orders that he should be informed when the princess was ready to receive a visit, came to wait upon her; after he had inquired after her health, he acquainted her that all those rejoicings were to render their nuptials the more solemn; and at the same time desired her assent to the union. This declaration put her into such agitation that she fainted away.

The women-slaves, who were present, ran to her assistance; and the sultan did all he could to bring her to herself, though it was a long time before they succeeded. But when she recovered, rather than break the promise she had made to prince Feeroze Shaw, by consenting to marry the sultan of Cashmeer, who had proclaimed their nuptials before he had asked her consent, she resolved to feign madness. She began to utter the most extravagant expressions before the sultan, and even rose off her seat as if to attack him; insomuch that he was greatly alarmed and afflicted, that he had made such a proposal so unseasonably.

When he found that her frenzy rather increased than abated, he left her with her women, charging them never to leave her alone, but to take great care of her. He sent often that day to inquire how

she did; but received no other answer than that she was rather worse than better. At night she seemed more indisposed than she had been all day, insomuch that the sultan deferred the happiness he had promised himself.

The princess of Bengal continued to talk wildly, and shew other marks of a disordered mind, next day and the following; so that the sultan was induced to send for all the physicians belonging to his court, to consult them upon her disease, and to ask if they could cure her.

The physicians all agreed that there were several sorts and degrees of this disorder, some curable and others not; and told the sultan, that they could not judge of the princess of Bengal's unless they might see her; upon which the sultan ordered the eunuchs to introduce them into the princess's chamber, one after another, according to their rank.

The princess, who foresaw what would happen, and feared, that if she let the physicians feel her pulse, the least experienced of them would soon know that she was in good health, and that her madness was only feigned, flew into such a well-dissembled rage and passion, that she appeared ready to injure those who came near her; so none of them durst approach her.

Some who pretended to be more skilful than the rest, and boasted of judging of diseases only by sight,

ordered her some potions, which she made the less difficulty to take, well knowing she could be sick or well at pleasure, and that they could do her no harm.

When the sultan of Cashmeer saw that his court physicians could not cure her, he called in the most celebrated and experienced of the city, who had no better success. Afterwards he sent for the most famous in the kingdom, who met with no better reception than the others from the princess, and what they prescribed had no effect. Afterwards he dispatched expresses to the courts of neighbouring sultans, with the princess's case, to be distributed among the most famous physicians, with a promise of a munificent reward to any of them who should come and effect her cure.

Various physicians arrived from all parts, and tried their skill; but none could boast of better success than their predecessors, or of restoring the princess's faculties, since it was a case that did not depend on medicine, but on the will of the princess herself.

During this interval, Feeroze Shaw, disgüised in the habit of a dervise, travelled through many provinces and towns, involved in grief; and endured excessive fatigue, not knowing which way to direct his course, or whether he might not be pursuing the very opposite road from what he ought, in order to

hear the tidings he was in search of. He made diligent inquiry after her at every place he came to; till at last passing through a city of Hindoostan, he heard the people talk much of a princess of Bengal, who ran mad on the day of the intended celebration of her nuptials with the sultan of Cashmeer. At the name of the princess of Bengal, and supposing that there could exist no other princess of Bengal than her upon whose account he had undertaken his travels, he hastened towards the kingdom of Cashmeer, and upon his arrival at the capital took up his lodging at a khan, where the same day he was informed of the story of the princess, and the fate of the Hindoo magician, which he had so richly deserved. From the circumstances, the prince was convinced that she was the beloved object he had sought so long.

Being informed of all these particulars, he provided himself against the next day with a physician's habit, and having let his beard grow during his travels, he passed the more easily for the character he assumed, went to the palace, impatient to behold his beloved, where he presented himself to the chief of the officers, and observed modestly, that perhaps it might be looked upon as a rash undertaking to attempt the cure of the princess, after so many had failed; but that he hoped some specifics, from which he had experienced success,

might effect the desired relief. The chief of the officers told him he was welcome, that the sultan would receive him with pleasure, and that if he should have the good fortune to restore the princess to her former health, he might expect a considerable reward from his master's liberality: Stay a moment, added he, I will come to you again immediately.

Some time had elapsed since any physician had offered himself; and the sultan of Cashmeer with great grief had begun to lose all hope of ever seeing the princess restored to health, that he might marry, and shew how much he loved her. He ordered the officer to introduce the physician he had announced.

The prince of Persia was presented, when the sultan, without wasting time in superfluous discourse, after having told him the princess of Bengal could not bear the sight of a physician without falling into most violent transports, which increased her malady, conducted him into a closet, from whence, through a lattice, he might see her without being observed.

There Feeroze Shaw beheld his lovely princess sitting melancholy, with tears in her eyes, and singing an air in which she deplored her unhappy fate, which had deprived her, perhaps, for ever, of the object she loved so tenderly.

The prince was sensibly affected at the melancholy condition in which he found his dear princess,

but he wanted no other signs to comprehend that her disorder was feigned, or that it was for love of him that she was under so grievous an affliction. When he came out of the closet, he told the sultan that he had discovered the nature of the princess's complaint, and that she was not incurable; but added withal, that he must speak with her in private, and alone, as, notwithstanding her violent agitation at the sight of physicians, he hoped she would hear and receive him favourably.

The sultan ordered the princess's chamber door to be opened, and Feeroze Shaw went in. As soon as the princess saw him (taking him by his habit to be a physician), she rose up in a rage, threatening him, and giving him the most abusive language. He made directly towards her, and when he was nigh enough for her to hear him, for he did not wish to be heard by any one else, said to her, in a low voice, Princess, I am not a physician, but the prince of Persia, and am come to procure you your liberty.

The princess, who knew the sound of the voice, and the upper features of his face, notwithstanding he had let his beard grow so long, grew calm at once, and a secret joy and pleasure overspread her face, the effect of seeing the person so much desired so unexpectedly. Her agreeable surprise deprived her for some time of the use of speech, and gave Feeroze Shaw time to tell her as briefly as possible,

how despair had seized him when he saw the Hindoo carry her away; the resolution he afterwards had taken to leave every thing to find her out, and never to return home till he had regained her out of the hands of the perfidious wretch; and by what good fortune, at last, after a long and fatiguing journey, he had the satisfaction to find her in the palace of the sultan of Cashmeer. He then desired the princess to inform him of all that happened to her, from the time she was taken away, till that moment when he had the happiness to converse with her, telling her, that it was of the greatest importance to know this, that he might take the most proper measures to deliver her from the tyranny of the sultan of Cashmeer.

The princess informed him how she was delivered from the Hindoo's violence by the sultan, as he was returning from hunting; how she was alarmed the next day, by a declaration he had made of his precipitate design to marry her, without even the ceremony of asking her consent; that this violent and tyrannical conduct put her into a swoon; after which she thought she had no other way than what she had taken, to preserve herself for a prince to whom she had given her heart and faith; or die, rather than marry the sultan, whom she neither loved, nor could ever love.

The prince of Persia then asked her, if she knew

what became of the horse, after the death of the Hindoo magician. To which she answered, that she knew not what orders the sultan had given; but supposed, after the account she had given him of it, he would take care of it as a curiosity.

As Feeroze Shaw never doubted but that the sultan had the horse, he communicated to the princess his design of making use of it to convey them both into Persia; and after they had consulted together on the measures they should take, they agreed that the princess should dress herself the next day, and receive the sultan civilly, but without speaking to him.

The sultan of Cashmeer was overjoyed when the prince of Persia stated to him what effect his first visit had had towards the cure of the princess. On the following day, when the princess received him in such a manner as persuaded him her cure was far advanced, he regarded him as the greatest physician in the world; and seeing her in this state, contented himself with telling her how rejoiced he was at her being likely soon to recover her health. He exhorted her to follow the directions of so skilful a physician, in order to complete what he had so well begun; and then retired without waiting for her answer.

The prince of Persia, who attended the sultan of Cashmeer out of the princess's chamber, as he

accompanied him, asked if, without failing in due respect, he might inquire, How the princess of Bengal came into the dominions of Cashmeer thus alone, since her own country was far distant? This he said on purpose to introduce some conversation about the inchanted horse, and to know what was become of it.

The sultan, who could not penetrate into the prince's motive, concealed nothing from him; but informed him of what the princess had related, when he had delivered her from the Hindoo magician: adding, that he had ordered the inchanted horse to be kept safe in his treasury as a great curiosity, though he knew not the use of it.

Sir, replied the pretended physician, the information which your majesty has given your devoted slave affords me a means of curing the princess. As she was brought hither on this horse, and the horse is inchanted, she hath contracted something of the inchantment, which can be dissipated only by a certain incense which I am acquainted with. If your majesty would entertain yourself, your court, and the people of your capital, with the most surprising sight that ever was beheld, let the horse be brought into the great square before the palace, and leave the rest to me. I promise to shew you, and all that assembly, in a few moments time, the princess

of Bengal completely restored in body and mind. But the better to effect what I propose, it will be requisite that the princess should be dressed as magnificently as possible, and adorned with the most valuable jewels your majesty may possess. The sultan would have undertaken much more difficult things to have arrived at the enjoyment of his desires, which he expected soon to accomplish.

The next day, the inchanted horse was, by his order, taken out of the treasury, and placed early in the great square before the palace. A report was spread through the town that there was something extraordinary to be seen, and crowds of people flocked thither from all parts, insomuch that the sultan's guards were placed to prevent disorder, and to keep space enough round the horse.

The sultan of Cashmeer, surrounded by all his nobles and ministers of state, was placed on a scaffold erected on purpose. The princess of Bengal, attended by a number of ladies whom the sultan had assigned her, went up to the inchanted horse, and the women helped her to mount. When she was fixed in the saddle, and had the bridle in her hand, the pretended physician placed round the horse at a proper distance many vessels full of lighted charcoal, which he had ordered to be brought, and going round them with a solemn pace, cast in a strong and

grateful perfume; then collected in himself, with downcast eyes, and his hands upon his breast, he ran three times about the horse, making as if he pronounced some mystical words. The moment the pots sent forth a dark cloud of pleasant smell, which so surrounded the princess, that neither she nor the horse could be discerned; watching his opportunity, the prince jumped nimbly up behind her, and reaching his hand to the peg, turned it; and just as the horse rose with them into the air, he pronounced these words, which the sultan heard distinctly, Sultan of Cashmeer, when you would marry princesses who implore your protection, learn first to obtain their consent.

Thus the prince delivered the princess of Bengal, and carried her the same day to the capital of Persia, where he alighted in the square of the palace, before the emperor his father's apartment, who deferred the solemnization of the marriage no longer than till he could make the preparations necessary to render the ceremony pompous and magnificent, and evince the interest he took in it.

After the days appointed for the rejoicings were over, the emperor of Persia's first care was to name and appoint an ambassador to go to the raja of Bengal with an account of what had past, and to demand

his approbation and ratification of the alliance contracted by this marriage; which the raja of Bengal took as an honour, and granted with great pleasure and satisfaction.

THE STORY OF PRINCE AHMED, AND THE FAIRY PERIE BANOU.

There was a sultan who had peaceably filled the throne of India many years, and had the satisfaction in his old age to have three sons the worthy imitators of his virtues, who, with the princess his niece, were the ornaments of his court. The eldest of the princes was called Houssain, the second Ali, the youngest Ahmed, and the princess his niece Nouronnihar.

The princess Nouronnihar was the daughter of the younger brother of the sultan, to whom in his lifetime he had allowed a considerable revenue. But that prince had not been married long before he died, and left the princess very young. The sultan, in consideration of the brotherly love and friendship that had always subsisted between them, besides a great attachment to his person, took upon himself the care of his daughter's education, and brought her up in his palace with the three princes; where her singular beauty and personal accomplishments, joined to a lively wit and irreproachable virtue, distinguished her among all the princesses of her time.

The sultan, her uncle, proposed to marry her when she arrived at a proper age, and by that means

to contract an alliance with some neighbouring prince; and was thinking seriously on the subject, when he perceived that the three princes his sons loved her passionately. This gave him much concern, though his grief did not proceed from a consideration that their passion prevented his forming the alliance he designed, but the difficulty he foresaw to make them agree, and that the two youngest should consent to yield her up to their eldest brother. He spoke to each of them apart; and remonstrated on the impossibility of one princess being the wife of three persons, and the troubles they would create if they persisted in their attachment. He did all he could to persuade them to abide by a declaration of the princess in favour of one of them; or to desist from their pretensions, to think of other matches which he left them free liberty to choose, and suffer her to be married to a foreign attachment. But as he found them obstinate, he sent for them all together, and said, My children, since I have not been able to dissuade you from aspiring to marry the princess your cousin; and as I have no inclination to use my authority, to give her to one in preference to his brothers, I trust I have thought of an expedient which will please you all, and preserve harmony among you, if you will but hear me, and follow my advice. I think it would not be amiss if you were to travel separately into different countries, so that you might not meet

each other: and as you know I am very curious, and delight in every thing that is rare and singular, I promise my niece in marriage to him who shall bring me the most extraordinary rarity; chance may lead you to form your own judgment of the singularity of the things which you bring, by the comparison you make of them, so that you will have no difficulty to do yourselves justice by yielding the preference to him who has deserved it; and for the expense of travelling, I will give each of you a sum suited to your rank, and for the purchase of the rarity you shall search after; which shall not be laid out in equipage and attendants, as much display, by discovering who you are, would not only deprive you of the liberty to acquit yourselves of your charge, but prevent your observing those things which may merit your attention, and may be most useful to you.

As the three princes were always submissive and obedient to the sultan's will, and each flattered himself fortune might prove favourable to him, and give him possession of the princess Nouronnihar, they all consented to the proposal. The sultan gave them the money he promised; and that very day they issued orders for the preparations for their travels, and took leave of their father, that they might be ready to set out early next morning. They all went out at the same gate of the city, each dressed like a merchant, attended by a trusty officer, habited as a

slave, and all well mounted and equipped. They proceeded the first day's journey together; and slept at a caravanserai, where the road divided into three different tracks. At night when they were at supper together, they all agreed to travel for a year, to make their present lodging their rendezvous; and that the first who came should wait for the rest; that as they had all three taken leave together of the sultan, they might return in company. The next morning by break of day, after they had embraced and wished each other reciprocally good success, they mounted their horses, and took each a different road.

Prince Houssain, the eldest brother, who had heard wonders of the extent, power, riches, and splendor of the kingdom of Bisnagar, bent his course towards the Indian coast; and after three months travelling, joining himself to different caravans, sometimes over deserts and barren mountains, and sometimes through populous and fertile countries, arrived at Bisnagar, the capital of the kingdom of that name, and the residence of its maharaja. He lodged at a khan appointed for foreign merchants; and having learnt that there were four principal divisions where merchants of all sorts kept their shops, in the midst of which stood the castle, or rather the maharaja's palace, on a large extent of ground, as the centre of the city, surrounded by

three courts, and each gate distant two leagues from the other, he went to one of these quarters the next day.

Prince Houssain could not view this quarter without admiration. It was large, divided into several streets, all vaulted and shaded from the sun, but yet very light. The shops were all of the same size and proportion; and all who dealt in the same sort of goods, as well as all the artists of the same profession, lived in one street.

The number of shops stocked with all kinds of merchandizes, such as the finest linens from several parts of India, some painted in the most lively colours, and representing men, landscapes, trees, and flowers; silks and brocades from Persia, China, and other places; porcelain from Japan and China; foot carpets of all sizes; surprised him so much, that he knew not how to believe his eyes: but when he came to the shops of the goldsmiths and jewellers (for those two trades were exercised by the same merchants), he was in a kind of ecstasy, at beholding such prodigious quantities of wrought gold and silver, and was dazzled by the lustre of the pearls, diamonds, rubies, emeralds, and other precious stones exposed to sale. But if he was amazed at seeing so many treasures in one place, he was much more surprised when he came to judge of the wealth of the whole kingdom, by considering, that except the

brahmins, and ministers of the idols, who profess a life retired from worldly vanity, there was not an Indian, man or woman, through the extent of the kingdom, but wore necklaces, bracelets, and ornaments about their legs and feet, made of pearls, and precious stones, which appeared with the greater lustre, as they were blacks, which colour admirably set off their brilliancy.

Another object which prince Houssain particularly admired was the great number of flower-sellers who crowded the streets; for the Indians are such great lovers of flowers that not one will stir without a nosegay of them in his hand, or a garland of them on his head; and the merchants keep them in pots in their shops, so that the air of the whole quarter, however extensive, is perfectly perfumed.

After prince Houssain had passed through that quarter, street by street, his thoughts fully employed on the riches he had seen, he was much fatigued; which a merchant perceiving, civilly invited him to sit down in his shop. He accepted his offer; but had not been seated long, before he saw a crier pass with a piece of carpeting on his arm, about six feet square, and crying it at thirty purses. The prince called to the crier, and asked to see the carpeting, which seemed to him to be valued at an exorbitant price, not only for the size of it, but the meanness of the materials. When he had examined it well, he told

the crier that he could not comprehend how so small a piece of carpeting, and of so indifferent an appearance, could be set at so high a price.

The crier, who took him for a merchant, replied, Sir, if this price seems so extravagant to you, your amazement will be greater when I tell you, I have orders to raise it to forty purses, and not to part with it under. Certainly, answered prince Houssain, it must have something very extraordinary in it, which I know nothing of. You have guessed right, sir, replied the crier, and will own it when you come to know, that whoever sits on this piece of carpeting may be transported in an instant wherever he desires to be, without being stopped by any obstacle*.

* This circumstance has also been brought into Europe, and copied by the Normans. "Duke Richard, surnamed *Richard sans peur*, walking one evening in the forest of Molineaux near one of his castles, on the banks of the Seine, with his courtiers, hearing a prodigious noise coming towards him, sent one of his esquires to know what was the matter, who brought him word, that it was a company of people under a leader or king. Richard with five hundred of his bravest Normans went out to see a sight which the peasants were so accustomed to that they viewed it two or three times a week without fear. The sight of the troop, preceded by two men who spread a cloth on the ground, made all the Normans run away, and leave the duke alone. He saw the strangers form themselves into a circle on the cloth, and on asking who they were, was told they were the spirits of Charles V. king of France and his servants, condemned to expiate their sins by fighting all night against

At this account, the prince of the Indies, considering that the principal motive of his tour was to carry the sultan his father home some singular rarity, thought that he could not meet with any which would afford him more satisfaction. If the carpeting, said he to the crier, has the virtue you attribute to it, I shall not think forty purses too much; but shall make you a present besides. Sir, replied the crier, I have told you the truth; and it will be an easy matter to convince you of it, as soon as you have made the bargain for forty purses, on condition I shew you the experiment. But as I suppose you have not so much with you, and to receive them, I must go with you to the khan where you lodge: with the leave of the master of this shop we will go into the back warehouse, where I will spread the carpeting; and when we have both sat down, and you have formed the wish to be transported into your apartment at the khan, if we are not conveyed thither, it shall be no bargain, and you shall be at your liberty.

the wicked and the damned. Richard desired to be of their party, and receiving a strict charge not to quit the cloth, was conveyed with them to Mount Sinai, where leaving them without quitting the cloth, he said his prayers in the church of St. Catherine's abbey there, while they were fighting, and returned with them. In proof of the truth of this story, he brought back half the wedding ring of a knight in that convent, whose wife after six years, concluded him dead, and was going to take a second husband. Note by the last editor.

As to your present, as I am paid for my trouble by the seller, I shall receive it as a favour, and feel much obliged by your liberality.

On this assurance of the crier, the prince accepted the conditions, and concluded the bargain; then having obtained the master's leave, they went into his back-shop, where they both sat down on the carpeting; and as soon as the prince had formed his wish to be transported into his apartment at the khan, he in an instant found himself and the crier there: as he wanted not a more convincing proof of the virtue of the carpeting, he counted to the crier forty purses of gold, and gave him twenty pieces for himself.

In this manner prince Houssain became the possessor of the carpeting, and was overjoyed that at his arrival at Bisnagar he had found so rare a curiosity, which he never doubted must of course gain him the possession of Nouronnihar. In short, he thought it impossible for the princes, his younger brothers, to meet with any thing to be compared with it. It was in his power, by sitting on this carpeting, to be at the place of rendezvous that very day; but as he would be obliged to wait there for his brothers, as they had agreed, and as he was desirous of seeing the maharaja of Bisnagar and his court, and to inform himself of the strength, laws, customs, and religion of the kingdom, he chose to make a

longer abode in this capital, and to spend some months in satisfying his curiosity.

It was the custom of the maharaja of Bisnagar to give all foreign merchants access to his person once a week; so that in his assumed character prince Houssain saw him often: and as this prince was of an engaging presence, sensible and accomplished, he distinguished himself among the merchants, and was preferred before them all by the maharaja, who addressed himself to him to be informed of the person of the sultan of the Indies, and of the government, strength, and riches of his dominions.

The rest of his time the prince employed in viewing what was most remarkable in and about the city; and among the objects which were most worthy of admiration, he visited a temple remarkable for being built all of brass. It was ten cubits square, and fifteen high; but its greatest ornament was an idol of the height of a man, of massy gold; its eyes were two rubies, set so artificially, that it seemed to look at those who viewed it, on which side soever they turned: besides this, there was another not less curious, in the environs of the city, in the midst of a lawn of about ten acres, which was like a delicious garden full of roses and the choicest flowers, surrounded by a low wall, breast high, to keep out the cattle. In the midst of this lawn was

raised a terrace, a man's height, and covered with such beautiful cement, that the whole pavement seemed to be but one single stone most highly polished. A temple was erected in the middle of this terrace, having a spire rising about fifty cubits high from the building, which might be seen for several leagues round. The temple was thirty cubits long, and twenty broad; built of red marble, highly polished. The inside of the spire was adorned with three compartments of fine paintings: and there was not a part in the whole edifice but what was embellished with paintings, or relievos, and gaudy idols from top to bottom.

Every night and morning there were superstitious ceremonies performed in this temple, which were always succeeded by sports, concerts of music, dancing, singing, and feasts. The brahmins of the temple, and the inhabitants of this suburb, had nothing to subsist on but the offerings of pilgrims, who came in crowds from the most distant parts of the kingdom to perform their vows.

Prince Houssain was also spectator of a solemn festival, which was celebrated every year at the court of Bisnagar, at which all the governors of provinces, commanders of fortified places, all heads and magistrates of towns, and the brahmins most celebrated for their learning, were usually present; and some lived so far off, that they were four months in

coming. This assembly, composed of such innumerable multitudes of Hindoos encamped in variously coloured tents, on a plain of vast extent, was a splendid sight, as far as the eye could reach. In the centre of this plain was a square of great length and breadth, closed on one side by a large scaffolding of nine stories, supported by forty pillars, raised for the maharaja and his court, and those strangers whom he admitted to audience once a week: within, it was adorned and furnished magnificently with rich carpets and cushions; and on the outside were painted landscapes, wherein all sorts of beasts, birds, and insects, even flies and gnats, were drawn very naturally. Other scaffolds of at least four or five stories, and painted almost all with the same fanciful brilliancy, formed the other three sides. But what was more particular in these scaffolds, they could turn, and make them change their fronts so as to present different decorations to the eye every hour.

On each side of the square, at some little distance from each other, were ranged a thousand elephants, sumptuously caparisoned, each having upon his back a square wooden stage, finely gilt, upon which were musicians and buffoons. The trunks, ears, and bodies of these elephants were painted with cinnabar and other colours, representing grotesque figures.

But what prince Houssain most of all admired,

as a proof of the industry, address, and inventive genius of the Hindoos, was to see the largest of these elephants stand with his four feet on a post fixed into the earth, and standing out of it above two feet, playing and beating time with his trunk to the music. Besides this, he admired another elephant as large as the former, placed upon a plank, laid across a strong beam about ten feet high, with a sufficiently heavy weight at the other end, which balanced him, while he kept time, by the motions of his body and trunk, with the music, as well as the other elephant. The Hindoos, after having fastened on the counterpoise, had drawn the other end of the board down to the ground, and made the elephant get upon it.

Prince Houssain might have made a longer stay in the kingdom and court of Bisnagar, where he would have been agreeably diverted by a great variety of other wonders, till the last day of the year, whereon he and his brothers had appointed to meet. But he was so well satisfied with what he had seen, and his thoughts ran so much upon the object of his love, that after such success in meeting with his carpet, reflecting on the beauty and charms of the princess Nouronnihar increased every day the violence of his passion, and he fancied he should be the more easy and happy the nearer he was to her. After he had satisfied the master of the khan for his

apartment, and told him the hour when he might come for the key, without mentioning how he should travel, he shut the door, put the key on the outside, and spreading the carpet, he and the officer he had brought with him sat down upon it, and as soon as he had formed his wish, were transported to the caravanserai at which he and his brothers were to meet, and where he passed for a merchant till their arrival.

Prince Ali, the second brother, who had designed to travel into Persia, in conformity with the intention of the sultan of the Indies, took that road, having three days after he parted with his brothers joined a caravan; and in four months arrived at Sheerauz, which was then the capital of the empire of Persia; and having in the way contracted a friendship with some merchants, passed for a jeweller, and lodged in the same khan with them.

The next morning, while the merchants opened their bales of merchandises, prince Ali, who travelled only for his pleasure, and had brought nothing but necessaries with him, after he had dressed himself, took a walk into that quarter of the town where they sold precious stones, gold and silver works, brocades, silks, fine linens, and other choice and valuable articles, and which was at Sheerauz called the bezestein. It was a spacious and well-built

street, arched over, within the arcades of which were shops. Prince Ali soon rambled through the bezestein, and with admiration judged of the riches of the place by the prodigious quantities of the most precious merchandises exposed to view.

But among the criers who passed backwards and forwards with several sorts of goods, offering to sell them, he was not a little surprised to see one who held in his hand an ivory tube, of about a foot in length, and about an inch thick, which he cried at forty purses. At first he thought the crier mad, and to inform himself, went to a shop, and said to the merchant, who stood at the door, Pray, sir, is not that man (pointing to the crier, who cried the ivory tube at forty purses) mad? If he is not, I am much deceived. Indeed, sir, answered the merchant, he was in his right senses yesterday; and I can assure you, he is one of the ablest criers we have, and the most employed of any, as being to be confided in when any thing valuable is to be sold; and if he cries the ivory tube at forty purses, it must be worth as much, or more, on some account or other which does not appear. He will come by presently, when we will call him, and you shall satisfy yourself: in the mean time sit down on my sofa, and rest yourself.

Prince Ali accepted the merchant's obliging offer, and presently afterwards the crier arrived.

The merchant called him by his name, and pointing to the prince, said to him, Tell that gentleman, who asked me if you were in your right senses, what you mean by crying that ivory tube, which seems not to be worth much, at forty purses? I should indeed be much amazed myself, if I did not know you were a sensible man. The crier addressing himself to prince Ali, said, Sir, you are not the only person that takes me for a madman, on account of this tube; you shall judge yourself whether I am or no, when I have told you its property; and I hope you will value it at as high a price as those I have shewed it to already, who had as bad an opinion of me as you have.

First, sir, pursued the crier, presenting the ivory tube to the prince, observe, that this tube is furnished with a glass at both ends; by looking through one of them, you will see whatever object you wish to behold. I am, said the prince, ready to make you all proper reparation for the reflection I have cast upon you, if you can make the truth of what you advance appear; and (as he had the ivory tube in his hand, after he had looked at the two glasses), he said, Shew me at which of these ends I must look, that I may be satisfied. The crier presently shewed him, and he looked through; wishing, at the same time, to see the sultan his father, whom he immediately beheld in perfect health, sitting on his throne,

in the midst of his council. Next, as there was nothing in the world so dear to him, after the sultan, as the princess Nouronnihar, he wished to see her; and instantly beheld her laughing, and in a gay humour, with her women about her*.

* From such a story as this was probably borrowed the strange knight's "Mirror of Glass," mentioned by Chaucer in the Squire's Tale; brought with the Indian with the wonderful horse. The virtues of that mirror were, that men might see when any adversity befel the kingdom or the king, and who is a friend or foe: and any lady might see if the object of her love were false. The mirror was carried up into the principal tower, and there fixed for use. Such a one Gower ascribes to Virgil, who set it upon a marble pillar at Rome, for similar purposes; and with this corresponds Merlin's *Glassie* Mirror in Spenser, F. Q. ii. 24; and the globe shewn to de Gama in the Lusiad. WARTON's History of English Poetry, i. 406, 407.

Such a mirror is said by the oriental writers to have been possessed by Jumsheed, one of their kings, by which he and his people knew natural and supernatural things (Herbelot *in voce*). Our great countryman, Roger Bacon, in his "*Opus Majus*," a work entirely founded on the Aristotelian and Arabian philosophy, describes a variety of *specula*, and explains their construction and uses. This is the most curious and extraordinary part of Bacon's book, written about 1270. His *Optic Tube*, in which he pretended to see *future events*, was famous in his time and long afterwards, and chiefly contributed to give him the name of a magician. He asserts, that "all things are known by *perspective*." A mirror in the head of a monstrous fowl shewed the Mexicans their future invaders the Spaniards, and C. Agrippa, in such a mirror, shewed the earl of Surry Geraldine sick on a couch. WARTON, *ib.* Note by the former editor.

Prince Ali wanted no other proof to persuade him that this tube was the most valuable article, not only in the city of Sheerauz, but in all the world; and believed, that if he should neglect to purchase it, he should never meet with an equally wonderful curiosity. He said to the crier, I am very sorry that I have entertained so erroneous an opinion of you, but hope to make amends by buying the tube, for I should be sorry if any body else had it; so tell me the lowest price the owner has fixed; and do not give yourself any farther trouble to hawk it about, but go with me and I will pay you the money. The crier assured him, with an oath, that his last orders were to take no less than forty purses; and if he disputed the truth of what he said, he would carry him to his employer. The prince believed him, took him to the khan where he lodged, told him out the money, and received the tube.

Prince Ali was overjoyed at his purchase; and persuaded himself, that as his brothers would not be able to meet with any thing so rare and admirable, the princess Nouronnihar must be the recompense of his fatigue and travels. He thought now of only visiting the court of Persia incognito, and seeing whatever was curious in and about Sheerauz, till the caravan with which he came might be ready to return to the Indies. He satisfied his curiosity, and when the caravan took its departure, the prince

joined the former party of merchants his friends, and arrived happily without any accident or trouble, further than the length of the journey and fatigue of travelling, at the place of rendezvous, where he found prince Houssain, and both waited for prince Ahmed.

Prince Ahmed took the road of Samarcand, and the day after his arrival, went, as his brothers had done, into the bezestein; where he had not walked long before he heard a crier, who had an artificial apple in his hand, cry it at five-and-thirty purses. He stopped the crier, and said to him, Let me see that apple, and tell me what virtue or extraordinary property it possesses, to be valued at so high a rate? Sir, replied the crier, giving it into his hand, if you look at the mere outside of this apple it is not very remarkable; but if you consider its properties, and the great use and benefit it is of to mankind, you will say it is invaluable, and that he who possesses it is master of a great treasure. It cures all sick persons of the most mortal diseases, whether fever, pleurisy, plague, or other malignant distempers; for even if the patient is dying, it will recover him immediately, and restore him to perfect health: and this, merely by the patient's smelling to it.

If one may believe you, replied prince Ahmed, the virtues of this apple are wonderful, and it is in-

deed invaluable: but what ground has the purchaser to be persuaded that there is no exaggeration in the high praises you bestow on it? Sir, replied the crier, the truth is known by the whole city of Samarcand; but without going any farther, ask all these merchants you see here, and hear what they say; you will find several of them will tell you they had not been alive this day had they not made use of this excellent remedy; and that you may the better comprehend what it is, I must tell you it is the fruit of the study and experience of a celebrated philosopher of this city, who applied himself all his lifetime to the knowledge of the virtues of plants and minerals, and at last attained to this composition, by which he performed such surprising cures, as will never be forgotten; but died suddenly himself, before he could apply his own sovereign remedy; and left his wife and a great many young children behind in very indifferent circumstances, who, to support her family, and to provide for her children, has resolved to sell it.

While the crier was detailing to prince Ahmed the virtues of the artificial apple, many persons came about them, confirmed what he declared; and one amongst the rest said he had a friend dangerously ill, whose life was despaired of; which was a favourable opportunity to shew the experiment. Upon which prince Ahmed told the crier he would give

him forty purses for the apple if it cured the sick person by smelling to it.

The crier, who had orders to sell it at that price, said to prince Ahmed, Come, sir, let us go and make the experiment, and the apple shall be yours; and I say this with the greater confidence, as it is an undoubted fact that it will always have the same effect, as it already has had whenever it has been applied to save from death so many persons whose life was despaired of. In short, the experiment succeeded; and the prince, after he had counted out to the crier forty purses, and had received the apple from him, waited with the greatest impatience for the departure of a caravan for the Indies. In the mean time he saw all that was curious at and about Samarcand, and principally the valley of Sogd, which is reckoned by the Arabians one of the four paradises of this world, for the beauty of its fields, gardens, and palaces, and for its fertility in fruit of all sorts, and all the other pleasures enjoyed there in the fine season.

Ahmed joined himself to the first caravan that set out for the Indies, and notwithstanding the inevitable inconveniences of so long a journey, arrived in perfect health at the caravanserai, where the princes Houssain and Ali waited for him.

Ali, who had arrived some time before Ahmed, asked Houssain, How long he had been there?

who told him, Three months; to which he replied, Then certainly you have not been very far. I will tell you nothing now, said prince Houssain, of where I have been, but only assure you, I was above three months travelling to the place I went to: But then: replied prince Ali, you made a short stay there. Indeed, brother, said prince Houssain, you are mistaken; I resided at one place above four months, and might have stayed longer. Unless you flew back, returned Ali again, I cannot comprehend how you can have been three months here, as you would make me believe.

I tell you the truth, added Houssain, and it is a riddle which I shall not explain to you, till our brother Ahmed joins us; when I will let you know what rarity I have purchased in my travels. I know not what you have got, but believe it to be some trifle, because I do not perceive that your baggage is increased. And pray what have you brought? demanded prince Ali, for I can see nothing but an ordinary piece of carpeting, with which you cover your sofa; and therefore I think I may return your raillery; and as you seem to make what you have brought a secret, you cannot take it amiss that I do the same with respect to what I have procured.

I consider the rarity I have purchased, replied Houssain, to excel all others whatever, and should not make any difficulty to shew it you, and make

you allow that it is so, and at the same time tell you how I came by it, without being in the least apprehensive that what you have got is to be preferred to it: but it is proper that we should wait till our brother Ahmed arrives, when we may communicate our good fortune to each other.

Prince Ali would not enter into a dispute with prince Houssain on the preference he gave his rarity, but was persuaded, that if his perspective glass was not preferable, it was impossible it should be inferior to it; and therefore agreed to stay till prince Ahmed arrived, to produce his purchase.

When prince Ahmed joined his brothers, they embraced with tenderness, and complimented each other on the happiness of meeting together at the same place they had set out from. Houssain, as the eldest brother, then assumed the discourse, and said to them, Brothers we shall have time enough hereafter to entertain ourselves with the particulars of our travels. Let us come to that which is of the greatest importance for us to know; and as I do not doubt you remember the principal motive which engaged us to travel, let us not conceal from each other the curiosities we have brought, but shew them, that we may do ourselves justice beforehand, and judge to which of us the sultan our father may give the preference.

To set the example, continued Houssain, I

will tell you, that the rarity which I have brought from the kingdom of Bisnagar is the carpeting on which I sit, which looks but ordinary, and makes no shew; but when I have declared its virtues, you will be struck with admiration, and confess you never heard of any thing like it. Whoever sits on it, as we do, and desires to be transported to any place, be it ever so far distant, he is immediately carried thither. I made the experiment myself, before I paid the forty purses, which I most readily gave for it; and when I had fully satisfied my curiosity at the court of Bisnagar, and wished to return here, I made use of no other conveyance than this wonderful carpet for myself and servant, who can tell you how long we were on our journey. I will shew you both the experiment whenever you please. I expect now that you should tell me whether what you have brought is to be compared with this carpet.

Here prince Houssain finished his commendations of the excellency of his carpet; and prince Ali, addressing himself to him, said, I must own, brother, that your carpet is one of the most surprising curiosities, if it has, as I do not doubt, the property you speak of. But you must allow that there may be other rarities, I will not say more, but at least as wonderful, in another way; and to convince you there are, here is an ivory tube, which appears to the eye no more a prodigy than your carpet; it cost

me as much, and I am as well satisfied with my purchase as you can be with yours; and you will be so just as to own that I have not been imposed upon, when you shall know by experience, that by looking at one end you see whatever object you wish to behold. I would not have you take my word, added prince Ali, presenting the tube to him; take it, make trial of it yourself.

Houssain took the ivory tube from prince Ali, and put that end to his eye which Ali directed, with an intention to see the princess Nouronnihar; when Ali and prince Ahmed, who kept their eyes fixed upon him, were extremely surprised to see his countenance change in such a manner, as expressed extraordinary alarm and affliction. Prince Houssain did not give them time to ask what was the matter, but cried out, Alas! princes, to what purpose have we undertaken such long and fatiguing journeys, but with the hopes of being recompensed by the possession of the charming Nouronnihar, when in a few moments that lovely princess will breathe her last. I saw her in her bed, surrounded by her women and eunuchs, all in tears, who seem to expect her death. Take the tube, behold yourselves the miserable state she is in, and mingle your tears with mine.

Prince Ali took the tube out of Houssain's hand,

and after he had seen the same object with sensible grief, presented it to Ahmed, who took it, to behold the melancholy sight which so much concerned them all.

When prince Ahmed had taken the tube out of Ali's hands, and saw that the princess Nouronnihar's end was so near, he addressed himself to his two brothers, and said, Princes, the princess Nouronnihar, equally the object of our vows, is indeed just at death's door; but provided we make haste and lose no time, we may preserve her life. He then took the artificial apple out of his bosom, and shewing it to his brothers, resumed, This apple cost me as much and more than either the carpet or tube. The opportunity which now presents itself to shew you its wonderful property makes me not regret the forty purses I gave for it. But not to keep you longer in suspense, it has this virtue; if a sick person smells to it, though in the last agonies, it will restore him to perfect health immediately. I have made the experiment, and can shew you its wonderful effect on the person of the princess Nouronnihar, if we hasten to assist her.

If that be all, replied prince Houssain, we cannot make more dispatch than by transporting ourselves instantly into her chamber by means of my carpet. Come, lose no time, sit down, it is large

enough to hold us all: but first let us give orders to our servants to set out immediately, and join us at the palace.

As soon as the order was given, the princes Ali and Ahmed sat down by Houssain, and as their interest was the same, they all framed the same wish, and were transported instantaneously into the princess Nouronnihar's chamber.

The presence of the three princes, who were so little expected, alarmed the princess's women and eunuchs, who could not comprehend by what enchantment three men should be among them; for they did not know them at first; and the eunuchs were ready to fall upon them, as people who had got into a part of the palace where they were not allowed to come; but they presently found their mistake.

Prince Ahmed no sooner saw himself in Nouronnihar's chamber, and perceived the princess dying, but he rose off the carpet, as did also the other two princes, went to the bed-side, and put the apple to her nostrils. The princess instantly opened her eyes, and turned her head from one side to another, looking at the persons who stood about her; she then rose up in the bed, and asked to be dressed, with the same freedom and recollection as if she had awaked out of a sound sleep. Her women presently informed her, in a manner that shewed their joy, that she was obliged to the three princes her

cousins, and particularly to prince Ahmed, for the sudden recovery of her health. She immediately expressed her joy at seeing them, and thanked them all together, but afterwards prince Ahmed in particular. As she desired to dress, the princes contented themselves with telling her how great a pleasure it was to them to have come soon enough to contribute each in any degree towards relieving her from the imminent danger she was in, and what ardent prayers they had offered for the continuance of her life; after which they retired.

While the princess was dressing, the princes went to throw themselves at the sultan their father's feet: but when they came to him, they found he had been previously informed of their unexpected arrival by the chief of the princess's eunuchs, and by what means the princess had been so suddenly cured. The sultan received and embraced them with the greatest joy, both for their return, and the wonderful recovery of the princess his niece, whom he loved as if she had been his own daughter, and who had been given over by the physicians. After the usual compliments, the princes presented each the rarity which he had brought: prince Houssain his carpet, prince Ali his ivory tube, and prince Ahmed the artificial apple; and after each had commended his present, as he put it into the sultan's hands, they begged of him to pronounce their fate, and declare

to which of them he would give the princess Nouronnihar, according to his promise.

The sultan of the Indies having kindly heard all that the princes had to say in favour of their rarities, without interrupting them, and being well informed of what had happened in relation to the princess Nouronnihar's cure, remained some time silent, considering what answer he should make. At last he broke silence, and said to them in terms full of wisdom, I would declare for one of you, my children, if I could do it with justice; but consider whether I can? It is true, Ahmed, the princess my niece is obliged to your artificial apple for her cure: but let me ask you, whether you could have been so serviceable to her if you had not known by Ali's tube the danger she was in, and if Houssain's carpet had not brought you to her so soon? Your tube, Ali, informed you and your brothers that you were likely to lose the princess your cousin, and so far she is greatly obliged to you. You must also grant, that the knowledge of her illness would have been of no service without the artificial apple and the carpet. And as for you, Houssain, the princess would be very ungrateful if she did not shew her sense of the value of your carpet, which was so necessary a means towards effecting her cure. But consider, it would have been of little use, if you had not been acquainted with her illness by Ali's tube, or if Ahmed had

not applied his artificial apple. Therefore, as neither the carpet, the ivory tube, nor the artificial apple has the least preference to the other articles, but as, on the contrary, their value has been perfectly equal, I cannot grant the princess to any one of you; and the only fruit you have reaped from your travels is the glory of having equally contributed to restore her to health.

As this is the case, added the sultan, you see that I must have recourse to other means to determine me with certainty in the choice I ought to make; and as there is time enough between this and night, I will do it to-day. Go and procure each of you a bow and arrow, repair to the plain where the horses are exercised; I will soon join you, and will give the princess Nouronnihar to him who shoots the farthest.

I do not, however, forget to thank you all in general, and each in particular, for the present you have brought me. I have many rarities in my collection already, but nothing that comes up to the miraculous properties of the carpet, the ivory tube, and the artificial apple, which shall have the first places among them, and shall be preserved carefully, not only for curiosity, but for service upon all proper occasions.

The three princes had nothing to object to the decision of the sultan. When they were dismissed

his presence, they each provided themselves with a bow and arrow, which they delivered to one of their officers, and went to the plain appointed, followed by a great concourse of people.

The sultan did not make them wait long for him: as soon as he arrived, prince Houssain, as the eldest, took his bow and arrow, and shot first. Prince Ali shot next, and much beyond him; and prince Ahmed last of all; but it so happened, that nobody could see where his arrow fell; and notwithstanding all the search made by himself and all the spectators, it was not to be found. Though it was believed that he had shot the farthest, and had therefore deserved the princess Nouronnihar, it was however necessary that his arrow should be found, to make the matter more evident and certain; but notwithstanding his remonstrances, the sultan determined in favour of prince Ali, and gave orders for preparations to be made for the solemnization of the nuptials, which were celebrated a few days after with great magnificence.

Prince Houssain would not honour the feast with his presence; his passion for the princess Nouronnihar was so sincere and ardent, that he could scarcely support with patience the mortification of seeing her in the arms of prince Ali: who, he said, did not deserve her better nor love her more than himself. In short, his grief was so violent and insup-

portable, that he left the court, and renounced all right of succession to the crown, to turn dervise, and put himself under the discipline of a famous shekh, who had gained great reputation for his exemplary life; and had taken up his abode, and that of his disciples, whose number was great, in an agreeable solitude.

Prince Ahmed, urged by the same motive, did not assist at prince Ali and the princess Nouronnihar's nuptials, any more than his brother Houssain, yet did not renounce the world as he had done. But as he could not imagine what could have become of his arrow, he resolved to search for it, that he might not have any thing to reproach himself with. With this intent he went to the place where the princes Houssain's and Ali's were gathered up, and proceeding straight forwards from thence looked carefully on both sides as he advanced. He went so far, that at last he began to think his labour was in vain; yet he could not help proceeding till he came to some steep craggy rocks, which would have obliged him to return, had he been ever so desirous to continue his course.

As he approached these rocks, he perceived an arrow, which he took up, looked earnestly at it, and was in the greatest astonishment to find it was the same he had shot. Certainly, said he to himself, neither I, nor any man living, could shoot

an arrow so far; and finding it laid flat, not sticking into the ground, he judged that it had rebounded from the rock. There must be some mystery in this, said he to himself again, and it may be to my advantage. Perhaps fortune, to make amends for depriving me of what I thought the greatest happiness of my life, may have reserved a greater blessing for my comfort.

As these rocks were full of sharp points and indentures between them, the prince meditating, entered into one of the cavities, and looking about, beheld an iron door, which seemed to have no lock. He feared it was fastened: but pushing against it, it opened, and discovered an easy descent, which he walked down with his arrow in his hand. At first he thought he was going into a dark place, but presently a light quite different from that which he had quitted succeeded; and entering into a spacious square, he, to his surprise, beheld a magnificent palace, the admirable structure of which he had not time to look at: for at the same instant, a lady of majestic air, and of a beauty to which the richness of her habit and the jewels which adorned her person added no advantage, advanced, attended by a troop of ladies, of whom it was difficult to distinguish which was the mistress, as all were so magnificently dressed.

As soon as Ahmed perceived the lady, he hastened to pay his respects; and the lady seeing

him coming, prevented him. Addressing him first, she said, Come near, prince Ahmed, you are welcome.

It was with no small surprise that the prince heard himself named in a palace he had never heard of, though so nigh to his father's capital, and he could not comprehend how he should be known to a lady who was a stranger to him. At last he returned the lady's compliment, by throwing himself at her feet, and rising up, said to her, Lady, I return you a thousand thanks for the assurance you give me of welcome to a place where I had reason to believe my imprudent curiosity had made me penetrate too far. But, may I, without being guilty of rudeness, presume to enquire by what adventure you know me? and how you who live in the same neighbourhood should be so little known by me? Prince, said the lady, let us go into the hall; there I will gratify you in your request more commodiously for us both.

After these words, the lady led prince Ahmed into the hall, the noble structure of which, displaying the gold and azure which embellished the dome, and the inestimable richness of the furniture, appeared so great a novelty to him, that he could not forbear his admiration, but exclaimed, that he had never beheld its equal. I can assure you, replied the lady, that this is but a small part of my palace, as you will judge when you have seen all the apart-

ments. She then sat down on a sofa; and when the prince at her entreaty had seated himself by her, she continued, You are surprised, you say, that I know you, and am not known by you: but you will be no longer surprised when I inform you who I am. You cannot be ignorant, as the Koraun informs you, that the world is inhabited by genies as well as men: I am the daughter of one of the most powerful and distinguished of these genies, and my name is Perie Banou; therefore you ought not to wonder that I know you, the sultan your father, the princes your brothers, and the princess Nouronnihar. I am no stranger to your loves or your travels, of which I could tell you all the circumstances, since it was I myself who exposed to sale the artificial apple, which you bought at Samarcand; the carpet which prince Houssain purchased at Bisnagar, and the tube which prince Ali brought from Sheerauz. This is sufficient to let you know that I am not unacquainted with every thing that relates to you. I have to add, that you seemed to me worthy of a more happy fate than that of possessing the princess Nouronnihar; and that you might attain to it, I was present when you drew your arrow, and foresaw it would not go beyond prince Houssain's. I seized it in the air, and gave it the necessary motion to strike against the rocks near which you found it. It is in your

power to avail yourself of the favourable opportunity which presents itself to make you happy.

As the fairy Perie Banou pronounced the last words with a different tone, and looked at the same time tenderly at the prince, with downcast eyes and a modest blush upon her cheeks, it was not difficult for him to comprehend what happiness she meant. He reflected that the princess Nouronnihar could never be his, saw that Perie Banou excelled her infinitely in beauty and accomplishments, and, as far as he could conjecture by the magnificence of the palace, in immense riches. He blessed the moment that he thought of seeking after his arrow a second time, and yielding to his inclination, which drew him towards the new object which had fired his heart: he then replied, Should I, all my life, have the happiness of being your slave, and the admirer of the many charms which ravish my soul, I should think myself the happiest of men. Pardon the presumption which inspires me to ask this favour, and do not refuse to admit into your court a prince who is entirely devoted to you.

Prince, answered the fairy, as I have been long my own mistress, and have no dependence on a parent's consent, it is not as a slave that I would admit you into my court, but as master of my person, and all that belongs to me, by pledging your faith to

me, and taking me as your wife. I hope you will not think it indecorous, that I anticipate you in this proposal. I am, as I said, mistress of my will; and must add, that the same customs are not observed among fairies as with human-kind, in whom it would not have been decent to have made such advances: but it is what we do, and we suppose we confer obligation by the practice.

Ahmed made no answer to this declaration, but was so penetrated with gratitude, that he thought he could not express it better than by prostration to kiss the hem of her garment; which she would not give him time to do, but presented her hand, which he kissed a thousand times, and kept fast locked in his. Well, prince Ahmed, said she, will you pledge your faith to me, as I do mine to you? Yes, madam, replied the prince, in an ecstacy of joy, what can I do more fortunate for myself, or with greater pleasure? Yes, my sultaness, I give it you with my heart, without the least reserve. Then, answered the fairy, you are my husband, and I am your wife. Our fairy marriages are contracted with no other ceremonies, and yet are more firm and indissoluble than those among men, with all their formalities. But as I suppose, pursued she, that you have eaten nothing to-day, a slight repast shall be served up for you while preparations are making

for our nuptial feast this evening, and then I will shew you the apartments of my palace.

Some of the fairy's women who came into the hall with them, and guessed her intentions, went immediately out, and returned with some excellent viands and wines.

When Ahmed had refreshed himself, the fairy led him through all the apartments, where he saw diamonds, rubies, emeralds, and all sorts of fine jewels, intermixed with pearls, agate, jasper, porphyry, and all kinds of the most precious marbles; not to mention the richness of the furniture, which was inestimable; the whole disposed in such elegant profusion, that the prince acknowledged there could not be any thing in the world equal to it. Prince, said the fairy, if you admire my humble abode so much, what would you say to the palaces of the chiefs of our genies, which are much more beautiful, spacious, and magnificent? I could also shew you my garden; but we will leave that till another time. Night draws near, and it will be time to go to supper.

The next hall which the fairy led the prince into, where the cloth was laid for the feast, was the only apartment he had not seen, and it was not in the least inferior to the others. At his entrance, he admired the infinite number of wax candles perfumed

with amber, the multitude of which, instead of being confused, were placed with so just a symmetry, as to form an agreeable and pleasant light. A large beaufet was set out with all sorts of gold plate, so finely wrought, that the workmanship was much more valuable than the weight of the gold. Several bands of beautiful women richly dressed, and whose voices were ravishing, began a concert, accompanied by the most harmonious instruments he had ever heard. When they were seated, the fairy took care to help prince Ahmed to the most delicious meats, which she named as she invited him to eat of them, and which the prince had never heard of, but found so exquisite, that he commended them in the highest terms, saying, that the entertainment which she gave him far surpassed those among men. He found also the same excellence in the wines, which neither he nor the fairy tasted till the dessert was served up, which consisted of the choicest sweetmeats and fruits.

After the dessert, the fairy Perie Banou and prince Ahmed rose and repaired to a sofa, with cushions of fine silk, curiously embroidered with all sorts of large flowers, laid at their backs. Presently after a great number of genies and fairies danced before them to the chamber where the nuptial bed was prepared; and when they came to the entrance,

divided themselves into two rows, to let them pass, after which they made obeisance and retired.

The nuptial festivity was renewed the next day; or rather, every day following the celebration was a continued feast, which the fairy Perie Banou knew how to diversify, by new delicacies, new concerts, new dances, new shews, and new diversions; which were all so gratifying to his senses, that Ahmed, if he had lived a thousand years among men, could not have experienced equal enjoyment.

The fairy's intention was not only to give the prince convincing proofs of the sincerity of her love, by so many attentions; but to let him see, that as he had no pretensions at his father's court, he could meet with nothing comparable to the happiness he enjoyed with her, independently of her beauty and attractions, and to attach him entirely to herself. In this attempt she succeeded so well, that Ahmed's passion was not in the least diminished by possession; but increased so much, that if he had been so inclined, it was not in his power to forbear loving her.

At the end of six months, prince Ahmed, who always loved and honoured the sultan his father, felt a great desire to know how he was; and as that desire could not be satisfied without his absenting himself, he mentioned his wish to the fairy, and

requested she would give him leave to visit the sultan.

This request alarmed the fairy, and made her fear it was only an excuse to leave her. She said to him, What disgust can I have given to you to ask me this permission? Is it possible you should have forgotten that you have pledged your faith to me, or have you ceased to love one who is so passionately fond of you? Are not the proofs I have repeatedly given you of my affection sufficient?

My queen, replied the prince, I am perfectly convinced of your love, and should be unworthy of it, if I did not testify my gratitude by a reciprocal affection. If you are offended at the permission I solicit, I entreat you to forgive me, and I will make all the reparation in my power. I did not make the request with any intention of displeasing you, but from a motive of respect towards my father, whom I wish to free from the affliction in which my so long absence must have overwhelmed him, and which must be the greater, as, I have reason to presume, he believes that I am dead. But since you do not consent that I should go and afford him that comfort, I will deny myself the pleasure, as there is nothing to which I would not submit to please you.

Ahmed did not dissemble, for he loved her at heart as much as he had assured her by this declaration; and the fairy expressed her satisfaction.

But as he could not absolutely abandon his design, he frequently took an opportunity to speak to her of the great qualifications of the sultan his father: and above all, of his particular tenderness towards himself, in hopes he might at length be able to move her.

As the prince had supposed, the sultan of the Indies, in the midst of the rejoicings on account of the nuptials of prince Ali and the princess Nouronnihar, was sensibly afflicted at the absence of the other two princes his sons, though it was not long before he was informed of the resolution Houssain had taken to forsake the world, and the place he had chosen for his retreat. As a good father, whose happiness consists in seeing his children about him, especially when they are deserving of his tenderness, he would have been better pleased had he stayed at his court, near his person; but as he could not disapprove of his choice of the state of perfection which he had entered, he supported his absence more patiently. He made the most diligent search after Ahmed, and despatched couriers to all the provinces of his dominions, with orders to the governors to stop him, and oblige him to return to court: but all the pains he took had not the desired success, and his affliction, instead of diminishing, increased. He would make it the subject of his conversation with his grand vizier; and would say to

him, Vizier, thou knowest I always loved Ahmed the most of all my sons; and thou art not insensible of the means I have in vain used to find him out. My grief is so heavy, I shall sink under it, if thou hast not compassion on me; if thou hast any regard for the preservation of my life, I conjure thee to assist and advise me.

The grand vizier, no less attached to the person of the sultan than zealous to acquit himself well of the administration of the affairs of state, considering how to give his sovereign some ease, recollected a sorceress, of whom he had heard wonders, and proposed to send for and consult her. The sultan consented, and the grand vizier, upon her arrival, introduced her into the presence.

The sultan said to the sorceress, The affliction I have been in since the marriage of my son prince Ali to the princess Nouronnihar, my niece, on account of the absence of prince Ahmed, is so well known, and so public, that thou canst be no stranger to it. By thy art and skill canst thou tell me what is become of him? If he be alive, where he is? What he is doing? and if I may hope ever to see him again? To this the sorceress replied, It is impossible, sir, for me, however skilful in my profession, to answer immediately the questions your majesty asks; but if you allow me till to-morrow, I will endeavour to satisfy you. The sultan granted her the time, and

permitted her to retire, with a promise to recompense her munificently, if her answer proved agreeable to his hopes.

The sorceress returned the next day, and the grand vizier presented her a second time to the sultan. Sir, said she, notwithstanding all the diligence I have used in applying the rules of my art to obey your majesty in what you desire to know, I have not been able to discover any thing more than that prince Ahmed is alive. This is certain, and you may depend upon it; but as to where he is I cannot discover.

The sultan of the Indies was obliged to remain satisfied with this answer; which left him in the same uneasiness as before as to the prince's situation.

To return to prince Ahmed. He so often entertained the fairy Perie Banou with talking about his father, though without speaking any more of his desire to visit him, that she fully comprehended what he meant; and perceiving the restraint he put upon himself, and his fear of displeasing her after her first refusal, she inferred, from the repeated proofs he had given her, that his love for her was sincere; and judging by herself of the injustice she committed in opposing a son's tenderness for his father, and endeavouring to make him renounce that natural affection, she resolved to grant him the permission which she knew he so ardently desired. One day she said

to him, Prince, the request you made to be allowed to go and see the sultan your father gave me apprehension that it was only a pretext to conceal inconstancy, and that was the sole motive of my refusal; but now, as I am fully convinced by your actions and words that I can depend on your honour and the fidelity of your love, I change my resolution, and grant you the permission you seek, on condition that you will first swear to me that your absence shall not be long. You ought not to be uneasy at this condition, as if I asked it out of distrust. I impose it only because I know that it will give you no concern, convinced, as I have already told you I am, of the sincerity of your love.

Prince Ahmed would have thrown himself at the fairy's feet to shew his gratitude, but she prevented him. My sultaness, said he, I am sensible of the great favour you grant me; but want words to express my thanks. Supply this defect, I conjure you, by your own feelings, and be persuaded I think much more. You may believe that the oath will give me no uneasiness, and I take it more willingly, since it is not possible for me to live without you. I go, but the haste I will make to return shall shew you, that it is not the fear of being foresworn, but my inclination, which is to live with you for ever, that urges me; and if with your consent I now and then deprive myself of your society, I shall always avoid the pain a too long absence would occasion me.

Prince, replied Perie Banou, delighted with his sentiments, go when you please; but do not take it amiss that I give you some advice how you shall conduct yourself. First, I do not think it proper for you to inform your father of our marriage, neither of my quality, nor the place of our residence. Beg of him to be satisfied with knowing that you are happy, that you want nothing from him, and let him know that the sole end of your visit is to make him easy respecting your fate.

Perie Banou then appointed twenty horsemen, well mounted and equipped, to attend him. When all was ready, prince Ahmed took his leave of the fairy, embraced her, and renewed his promise to return soon. A charger, which was most richly caparisoned, and as beautiful a creature as any in the sultan of the Indies stables, was brought to him, which he mounted with extraordinary grace, which gave great pleasure to the fairy; and after he had bidden her adieu, he set forward on his journey.

As it was no great distance to his father's capital, prince Ahmed soon arrived there. The people, rejoiced to see him again, received him with acclamations, and followed him in crowds to the palace. The sultan received and embraced him with great joy; complaining at the same time, with a fatherly tenderness, of the affliction his long absence had occasioned; which, he said, was the more distressing, as fortune having decided in favour of

prince Ali his brother, he was afraid he might have committed some act of despair.

Sir, replied prince Ahmed, I leave it to your majesty to consider, if after having lost the princess Nouronnihar, who was the only object of my desires, I could bear to be a witness of Ali's happiness. If I had been capable of such unworthy apathy, what would the court and city have thought of my love, or what your majesty? Love is a passion we cannot suppress at our will; while it lasts, it rules and governs us in spite of our boasted reason. Your majesty knows, that when I shot my arrow, the most extraordinary accident that ever befell mortal happened to me, for surely it was such, that in so large and level a plain as that where the horses are exercised, it should not be possible to find my arrow. I lost your decision in my favour, which was as much due to my love, as to that of the princes my brothers. Though thus vanquished by the caprice of fate, I lost no time in vain complaints; but to satisfy my perplexed mind, upon what I could not comprehend, I left my attendants, and returned alone to look for my arrow. I sought all about the place where Houssain's and Ali's arrows were found, and where I imagined mine must have fallen, but all my labour was in vain. I was not discouraged, but continued my search in a direct line, and after this manner had gone above a league, without being able to

meet with any thing like an arrow, when I reflected that it was not possible that mine should have flown so far. I stopped, and asked myself whether I was in my right senses, to flatter myself with having had strength to shoot an arrow so much farther than any of the strongest archers in the world were able to do. After I had argued thus with myself, I was ready to abandon my enterprise; but when on the point of putting my resolution in execution, I found myself drawn forward against my will; and after having gone four leagues, to that part of the plain where it is bounded by rocks, I perceived an arrow. I ran, took it up, and knew it to be the same which I had shot. Far from thinking your majesty had done me any injustice in declaring for my brother Ali, I interpreted what had happened to me quite otherwise, and never doubted there was a mystery in it to my advantage; the discovery of which I ought not to neglect, and which I found out without going from the spot. But as to this mystery I beg your majesty will not be offended if I remain silent, and that you will be satisfied to know from my own mouth that I am happy, and content with my fate.

In the midst of my happiness, the only thing that troubled me, or was capable of disturbing me, was the uneasiness I feared your majesty would experience on account of my leaving the court, and your not knowing what was become of me. I thought it

my duty to satisfy you in this point. This was the only motive which brought me hither; the only favour I ask of your majesty is to give me leave to come occasionally to pay you my duty, and inquire after your health.

Son, answered the sultan of the Indies, I cannot refuse you the permission you ask, but I should much rather you would resolve to stay with me. At least tell me where I may hear of you, if you should fail to come, or when I may think your presence necessary. Sir, replied the prince, what your majesty requires is part of the mystery I spoke of. I beg of you to allow me to remain silent on this head; for I shall come so frequently where my duty calls, that I am afraid I shall sooner be thought troublesome than be accused of negligence, when my presence may be necessary.

The sultan of the Indies pressed Ahmed no more; but said to him, Son, I wish to penetrate no farther into your secrets, but leave you at your liberty. I can only tell you, that you could not have done me greater pleasure than by your presence, having restored to me the joy I have not felt for a long time; and that you shall always be welcome when you can come, without interrupting your business or your pleasure.

Prince Ahmed stayed but three days at his father's court, and on the fourth returned to the fairy

Perie Banou, who received him with the greater joy, as she did not expect him so soon. His expedition made her condemn herself for suspecting his want of fidelity. She never dissembled, but frankly owned her weakness to the prince, and asked his pardon. So perfect was the union of the two lovers, that they had but one will.

A month after prince Ahmed's return from visiting his father, as the fairy had observed, that since the time when he gave her an account of his journey, and his conversation with his father, in which he asked his permission to come and see him from time to time, he had never spoken of the sultan, whereas before he was frequently mentioning him, she thought he forebore on her account, and therefore took an opportunity to say to him one day, Tell me, prince, have you forgotten the sultan your father? Do not you remember the promise you made to pay your duty to him occasionally? I have not forgotten what you told me at your return, and put you in mind of it, that you may acquit yourself of your promise when you may feel inclined.

Madam, replied Ahmed, with equal animation, as I know I am not guilty of the forgetfulness you lay to my charge, I rather chose to be thus reproached, however undeservedly, than expose myself to a refusal, by manifesting a desire for what it might have given you pain to grant. Prince, said

the fairy, I would not have you in this affair have so much consideration for me, since it is a month since you have seen the sultan your father. I think you should not be longer in renewing your visits. Pay him one to-morrow, and after that, go and visit once a month, without speaking to me, or waiting for my permission. I readily consent to such an arrangement.

Prince Ahmed went the next morning with the same attendants as before, but much more magnificently mounted, equipped, and dressed, and was received by the sultan with the same joy and satisfaction. For several months he constantly paid him visits, and always in a richer and more brilliant equipage.

At last the sultan's favourites, who judged of prince Ahmed's power by the splendour of his appearance, abused the privilege the sultan accorded them of speaking to him with freedom, to make him jealous of his son. They represented that it was but common prudence to discover where the prince had retired, and how he could afford to live so magnificently, since he had no revenue assigned for his expenses; that he seemed to come to court only to insult him, by affecting to shew that he wanted nothing from his father to enable him to live like a prince; and that it was to be feared he might court the people's favour and dethrone him.

The sultan of the Indies was so far from thinking that prince Ahmed could be capable of so wicked a design, that he said to them in displeasure, You are mistaken, my son loves me, and I am the more assured of his tenderness and fidelity, as I have given him no reason to be disgusted.

At these words, one of the favourites took an opportunity to say, Your majesty, in the opinion of the most sensible people, could not have taken a better method than you did with the three princes, respecting their marriage with the princess Nouronnihar; but who knows whether prince Ahmed has submitted to his fate with the same resignation as prince Houssain? May not he imagine that he alone deserved her; and that your majesty, by leaving the match to be decided by chance, has done him injustice?

Your majesty may say, added the malicious favourites, that prince Ahmed has manifested no appearance of dissatisfaction; that our fears are vain; that we are too easily alarmed, and are to blame in suggesting to you suspicions of this kind, which may, perhaps, be unfounded, against a prince of your blood. But, sir, pursued the favourites, it may be, also, that these suspicions are well grounded. Your majesty must be sensible, that in so nice and important an affair you cannot be too much on your guard, and should take the safest course. Consider, it is the

prince's interest to dissemble, amuse, and deceive you; and the danger is the greater, as he resides not far from your capital: and if your majesty give but the same attention that we do, you may observe that every time he comes his attendants are different, their habits new, and their arms clean and bright, as if just come from the maker's hands; and their horses look as if they had only been walked out. These are sufficient proofs that prince Ahmed does not travel far, so that we should think ourselves wanting in our duty did we not make our humble remonstrances, in order that, for your own preservation and the good of your people, your majesty may take such measures as you shall think advisable.

When the favourites had concluded these insinuations, the sultan said, I do not believe my son Ahmed is so wicked as you would persuade me he is; however, I am obliged to you for your advice, and do not doubt that it proceeds from good intention and loyalty to my person.

The sultan of the Indies said this, that his favourites might not know the impressions their observations had made on his mind. He was, however, so much alarmed by them, that he resolved to have prince Ahmed watched, unknown to his grand visier. For this end he sent for the sorceress, who was introduced by a private door into his closet. You told me the truth, said he, when you assured

me my son Ahmed was alive, for which I am obliged to you. You must do me another kindness. I have seen him since, and he comes to my court every month; but I cannot learn from him where he resides, and do not wish to force his secret from him; but believe you are capable of satisfying my curiosity, without letting him, or any of my court, know any thing of the discovery. You know that he is at this time with me, and usually departs without taking leave of me, or any of my court. Place yourself immediately upon the road, and watch him so as to find out where he retires, and bring me information.

The sorceress left the sultan, and knowing the place where prince Ahmed had found his arrow, went immediately thither, and concealed herself near the rocks, so as not to be seen.

The next morning prince Ahmed set out by daybreak, without taking leave either of the sultan or any of his court, according to custom. The sorceress seeing him coming, followed him with her eyes, till suddenly she lost sight of him and his attendants.

The steepness of the rocks formed an insurmountable barrier to men, whether on horseback or on foot, so that the sorceress judged that the prince retired either into some cavern, or some subterraneous place, the abode of genies or fairies. When she thought the prince and his attendants must have far advanced into whatever concealment they inhabit-

ed, she came out of the place where she had hidden herself, and explored the hollow way where she had lost sight of them. She entered it, and proceeding to the spot where it terminated after many windings, looked carefully on all sides. But notwithstanding all her acuteness she could perceive no opening, nor the iron gate which prince Ahmed had discovered. For this door was to be seen by or opened to none but men, and only to those whose presence was agreeable to the fairy Perie Banou, but not at all to women.

The sorceress, who saw it was in vain for her to search any farther, was obliged to be satisfied with the insufficient discovery she had made, and returned to communicate it to the sultan. When she had told him what she had explored, she added, Your majesty may easily understand, after what I have had the honour to tell you, that it will be no difficult matter to obtain you the satisfaction you desire concerning prince Ahmed's conduct. To do this, I only ask time, that you will have patience, and give me leave to act, without inquiring what measures I design to take.

The sultan was pleased with the conduct of the sorceress, and said to her, Do you as you think fit; I will wait patiently the event of your promises: and to encourage her, he presented her with a diamond of great value, telling her, it was only an earnest of

the ample recompense she should receive when she should have performed the important service which he left to her management.

As prince Ahmed, after he had obtained the fairy Perie Banou's leave, never failed once a month to visit his father, the sorceress knowing the time, went a day or two before to the foot of the rock where she had lost sight of him and his attendants, and waited there to execute the project she had formed.

The next morning prince Ahmed went out as usual at the iron gate, with the same attendants as before, passed the sorceress, and seeing her lie with her head on the rock, complaining as if she was in great pain, he pitied her, turned his horse, and asked what he could do to relieve her?

The artful sorceress, without lifting up her head, looked at the prince in such a manner as to increase his compassion, and answered in broken accents and sighs, as if she could hardly breathe, that she was going to the city; but in the way was taken with so violent a fever, that her strength failed her, and she was forced to stop and lie down where he saw her, far from any habitation, and without any hopes of assistance.

Good woman, replied the prince, you are not so far from help as you imagine. I will assist you, and convey you where you shall not only have all pos-

sible care taken of you, but where you will find a speedy cure: rise, and let one of my people take you behind him.

At these words, the sorceress, who pretended sickness only to explore where the prince resided, and his situation, did not refuse the charitable offer, and to shew her acceptance rather by her actions than her words, made many affected efforts to rise, pretending that the violence of her illness prevented her. At the same time, two of the prince's attendants alighting, helped her up, and placed her behind another. They mounted their horses again, and followed the prince, who turned back to the iron gate, which was opened by one of his retinue. When he came into the outward court of the fairy's palace, without dismounting himself, he sent to tell her he wanted to speak with her.

The fairy came with all imaginable haste, not knowing what had made prince Ahmed return so soon; who, not giving her time to ask, said, My princess, I desire you would have compassion on this good woman, pointing to the sorceress, who was taken off the horse by two of his retinue; I found her in the condition you see her, and promised her the assistance she requires. I recommend her to your care, and am persuaded that you, from inclination, as well as my request, will not abandon her.

The fairy, who had her eyes fixed on the pre-

tended sick woman all the time the prince was speaking, ordered two of her women to take her from the men who supported her, conduct her into an apartment of the palace, and take as much care of her as they would of herself.

Whilst the two women were executing the fairy's commands, she went up to prince Ahmed, and whispering him in the ear, said, Prince, I commend your compassion, which is worthy of you and your birth. I take great pleasure in gratifying your good intention; but permit me to tell you I am afraid it will be but ill rewarded. This woman is not so sick as she pretends to be; and I am much mistaken if she is not sent hither on purpose to occasion you great trouble. But do not be concerned, let what will be devised against you; be persuaded that I will deliver you out of all the snares that shall be laid for you. Go and pursue your journey.

This address of the fairy's did not in the least alarm prince Ahmed. My princess, said he, as I do not remember I ever did, or designed to do, any body injury, I cannot believe any one can have a thought of injuring me; but if they have, I shall not forbear doing good whenever I have an opportunity. So saying, he took leave of the fairy, and set forward again for his father's capital, where he soon arrived, and was received as usual by the sultan, who constrained himself as much as possible, to disguise the

anxiety arising from the suspicions suggested by his favourites.

In the mean time, the two women to whom Perie Banou had given her orders conveyed the sorceress into an elegant apartment, richly furnished. They first set her down upon a sofa, with her back supported by a cushion of gold brocade, while they made a bed on the same sofa, the quilt of which was finely embroidered with silk, the sheets of the finest linen, and the coverlid cloth of gold. When they had put her into bed (for the old sorceress pretended that her fever was so violent she could not help herself in the least), one of the women went out, and returned soon with a china cup in her hand, full of a certain liquor, which she presented to the sorceress, while the other helped her to sit up. Drink this, said the attendant, it is the water of the fountain of lions, and a sovereign remedy against fevers. You will find the effect of it in less than an hour's time.

The sorceress, the better to dissemble, took it, after a great deal of entreaty, as if she did it with reluctance. When she was laid down again, the two women covered her up: Lie quiet, said she who brought her the china cup, and get a little sleep, if you can: we will leave you, and hope to find you perfectly recovered when we return an hour hence.

The sorceress, who came not to act a sick part long, but to discover prince Ahmed's retreat, being

fully satisfied in what she wanted to know, would willingly have declared that the potion had then had its effect, so great was her desire to return to the sultan, to inform him of the success of her commission: but as she had been told that the potion did not operate immediately, she was forced to wait the women's return.

The two women came again at the time they had mentioned, and found the sorceress seated on the sofa; who, when she saw them open the door of the apartment, cried out, O the admirable potion! it has wrought its cure much sooner than you told me it would, and I have waited with impatience to desire you to conduct me to your charitable mistress, to thank her for her kindness, for which I shall always feel obliged, but being thus cured as by a miracle, I would not lose time, but prosecute my journey.

The two women, who were fairies as well as their mistress, after they had told the sorceress how glad they were that she was cured so soon, walked before her, and conducted her through several apartments, all more superb than that wherein she had lain, into a large hall, the most richly and magnificently furnished of all the palace.

Perie Banou was seated in this hall, upon a throne of massy gold, enriched with diamonds, rubies, and pearls of an extraordinary size, and attended on each hand by a great number of beautiful fairies, all richly

dressed. At the sight of so much splendour, the sorceress was not only dazzled, but so struck, that after she had prostrated herself before the throne, she could not open her lips to thank the fairy, as she had proposed. However, Perie Banou saved her the trouble, and said, Good woman, I am glad I had an opportunity to oblige you, and that you are able to pursue your journey. I will not detain you; but perhaps you may not be displeased to see my palace: follow my women, and they will shew it you.

The old sorceress, who had not power nor courage to say a word, prostrated herself a second time, with her head on the carpet that covered the foot of the throne, took her leave, and was conducted by the two fairies through the same apartments which were shewn to prince Ahmed at his first arrival, and at sight of their uncommon magnificence she made frequent exclamations. But what surprised her most of all was, that the two fairies told her, that all she saw and so much admired was a mere sketch of their mistress's grandeur and riches; for that in the extent of her dominions she had so many palaces that they could not tell the number of them, all of different plans and architecture, but equally magnificent. In speaking of many other particulars, they led her at last to the iron gate at which prince Ahmed had brought her in; and after she had taken her leave of them, and thanked them for

their trouble, they opened it, and wished her a good journey.

After the sorceress had gone a little way, she turned to observe the door, that she might know it again, but all in vain; for, as was before observed, it was invisible to her and all other women. Except in this circumstance, she was very well satisfied with her success, and posted away to the sultan. When she came to the capital, she went by many by-ways to the private door of the palace. The sultan being informed of her arrival, sent for her into his apartment, and perceiving a melancholy hang upon her countenance, thought she had not succeeded, and said to her, By your looks, I guess that your journey has been to no purpose, and that you have not made the discovery I expected from your diligence. Sir, replied the sorceress, your majesty must give me leave to represent that you ought not to judge by my looks whether or no I have acquitted myself well in the execution of the commands you were pleased to honour me with; but by the faithful report I shall make you of all that has happened to me, and by which you will find that I have not neglected any thing that could render me worthy of your approbation. The melancholy you observe proceeds from another cause than the want of success, which I hope your majesty will have ample reason to be satisfied with. I do not tell

you the cause; the relation I shall give will inform you.

The sorceress now related to the sultan of the Indies how, pretending to be sick, prince Ahmed compassionating her, had her carried into a subterraneous abode, and presented and recommended her to a fairy of incomparable beauty, desiring her by her care to restore her health. She then told him with how much condescension the fairy had immediately ordered two women to take care of her, and not to leave her till she was recovered; which great condescension, said she, could proceed from no other female, but from a wife to a husband. Afterwards the old sorceress failed not to dwell on her surprise at the front of the palace, which she said had not its equal for magnificence in the world. She gave a particular account of the care they took of her, after they had led her into an apartment; of the potion they made her drink, and of the quickness of her cure; which she had pretended as well as her sickness, though she doubted not the virtue of the draught; the majesty of the fairy seated on a throne, brilliant with jewels, the value of which exceeded all the riches of the kingdom of the Indies, and all the other treasures beyond computation contained in that vast palace.

Here the sorceress finishing the relation of the success of her commission, and continuing her dis-

course, said, What does your majesty think of these unheard-of riches of the fairy? Perhaps you will say, you are struck with admiration, and rejoice at the good fortune of prince Ahmed your son, who enjoys them in common with the fairy. For my part, sir, I beg of your majesty to forgive me if I take the liberty to say that I think otherwise, and that I shudder when I consider the misfortunes which may happen to you from his present situation. And this is the cause of the melancholy which I could not so well dissemble, but that you soon perceived it. I would believe that prince Ahmed, by his own good disposition, is incapable of undertaking any thing against your majesty; but who can answer that the fairy, by her attractions and caresses, and the influence she has over him, may not inspire him with the unnatural design of dethroning your majesty, and seizing the crown of the Indies? This is what your majesty ought to consider as of the utmost importance.

Though the sultan of the Indies was persuaded that prince Ahmed's natural disposition was good, yet he could not help being moved at the representations of the old sorceress, and said, I thank you for the pains you have taken, and your wholesome caution. I am so sensible of its great importance that I shall take advice upon it.

He was consulting with his favourites, when he

was told of the sorceress's arrival. He ordered her to follow him to them. He acquainted them with what he had learnt, communicated to them the reason he had to fear the fairy's influence over the prince, and asked them what measures they thought most proper to be taken to prevent so great a misfortune as might possibly happen. One of the favourites, taking upon himself to speak for the rest, said, Your majesty knows who must be the author of this mischief. In order to prevent it, now he is in your court, and in your power, you ought not to hesitate to put him under arrest; I will not say take away his life, for that would make too much noise; but make him a close prisoner. This advice all the other favourites unanimously applauded.

The sorceress, who thought it too violent, asked the sultan leave to speak, which being granted, she said, I am persuaded it is the zeal of your counsellors for your majesty's interest that makes them propose arresting prince Ahmed. But they will not take it amiss if I offer to your and their consideration, that if you arrest the prince you must also detain his retinue. But they are all genies. Do they think it will be so easy to surprise, seize, and secure their persons? will they not disappear, by the property they possess of rendering themselves invisible, and transport themselves instantly to the fairy, and give her an account of the insult offered her husband?

And can it be supposed she will let it go unrevenged? Would it not be better, if by any other means which might not make so great a noise, the sultan could secure himself against any ill designs prince Ahmed may have, and not involve his majesty's honour? If his majesty has any confidence in my advice, as genies and fairies can do things impracticable to men, he will rather trust prince Ahmed's honour, and engage him by means of the fairy to procure certain advantages, by flattering his ambition, and at the same time narrowly watching him. For example; every time your majesty takes the field you are obliged to be at a great expense, not only in pavilions and tents for yourself and army, but likewise in mules and camels, and other beasts of burden, to carry their baggage. Request the prince to procure you a tent, which can be carried in a man's hand, but so large as to shelter your whole army.

I need say no more to your majesty. If the prince brings such a tent, you may make other demands of the same nature, so that at last he may sink under the difficulties and the impossibility of executing them, however fertile in means and inventions the fairy, who has enticed him from you by her enchantments, may be; so that in time he will be ashamed to appear, and will be forced to pass the rest of his life with the fairy, excluded from any commerce

with this world; when your majesty will have nothing to fear from him, and cannot be reproached with so detestable an action as the shedding of a son's blood, or confining him for life in a prison.

When the sorceress had finished her speech, the sultan asked his favourites if they had any thing better to propose; and finding them all silent, determined to follow her advice, as the most reasonable and most agreeable to his mild manner of government.

The next day when the prince came into his father's presence, who was talking with his favourites, and had sat down by him, after a conversation on different subjects, the sultan addressing himself to prince Ahmed, said, Son, when you came and dispelled those clouds of melancholy which your long absence had brought upon me, you made the place you had chosen for your retreat a mystery. I was satisfied with seeing you again, and knowing that you were content with your condition, sought not to penetrate into your secret, which I found you did not wish I should. I know not what reason you had thus to treat a father, who ever was and still continues anxious for your happiness. I now know your good fortune. I rejoice with you, and much approve of your conduct in marrying a fairy so worthy of your love, and so rich and powerful as I am informed she is. Powerful as I am, it was not

possible for me to have procured for you so great a match. Now you are raised to so high a rank, as to be envied by all but a father, I not only desire to preserve the good understanding which has hitherto subsisted between us, but request that you will use your influence with your wife, to obtain her assistance when I may want it. I will therefore make a trial of your interest this day.

You are not insensible at what a great expense, not to say trouble to my generals, officers, and myself, every time I take the field, they provide tents, mules, camels, and other beasts of burden, to carry them. If you consider the pleasure you would do me, I am persuaded you could easily procure from the fairy a pavilion that might be carried in a man's hand, and which would extend over my whole army; especially when you let her know it is for me. Though it may be a difficult thing to procure, she will not refuse you. All the world knows fairies are capable of executing most extraordinary undertakings.

Prince Ahmed never expected that the sultan his father would have made a demand like this, which appeared to him so difficult, not to say impossible. Though he knew not absolutely how great the power of genies and fairies was, he doubted whether it extended so far as to furnish such a tent as his father desired. Moreover, he had never asked any thing of the fairy Perie Banou, but was satisfied with the

continual proofs she had given him of her passion, and had neglected nothing to persuade her that his heart perfectly corresponded without any views beyond maintaining himself in her good graces: he was therefore in the greatest embarrassment what answer to make. At last he replied, If, sir, I have concealed from your majesty what has happened to me, and what course I took after finding my arrow, the reason was, that I thought it of no great importance to you to be informed of such circumstances; and though I know not how this mystery has been revealed to you, I cannot deny but your information is correct. I have married the fairy you speak of. I love her, and am persuaded she loves me in return. But I can say nothing as to the influence your majesty believes I have over her. It is what I have not yet proved, nor thought of trying, but could wish you would dispense with my making the experiment, and let me enjoy the happiness of loving and being beloved, with all that disinterestedness I had proposed to myself. However, the demand of a father is a command upon every child, who, like me, thinks it his duty to obey him in every thing. And though it is with the greatest reluctance, I will not fail to ask my wife the favour your majesty desires, but cannot promise you to obtain it; and if I should not have the honour to come again to pay you my respects, it will be the sign that I have not been able

to succeed in my request: but beforehand, I desire you to forgive me, and consider that you yourself have reduced me to this extremity.

Son, replied the sultan of the Indies, I should be sorry that what I ask should oblige you to deprive me of the gratification of seeing you as usual. I find you do not know the power a husband has over a wife; and yours would shew that her love to you was very slight, if, with the power she possesses as a fairy, she should refuse so trifling a request as that I have begged you to make. Lay aside your fears, which proceed from your believing yourself not to be loved so well as you love her. Go; only ask her. You will find the fairy loves you better than you imagine; and remember that people, for want of requesting, often lose great advantages. Think with yourself, that as you love her, you could refuse her nothing; therefore, if she loves you, she will not deny your requests.

All these representations of the sultan of the Indies could not satisfy prince Ahmed, who would rather he had asked any thing else than, as he supposed, what must expose him to the hazard of displeasing his beloved Perie Banou; and so great was his vexation that he left the court two days sooner than he used to do.

When he returned, the fairy, to whom he always before had appeared with a gay countenance, asked

him the cause of the alteration she perceived in his looks; and finding that instead of answering he inquired after her health, to avoid satisfying her, she said to him, I will answer your question when you have answered mine. The prince declined a long time, protesting that nothing was the matter with him; but the more he denied the more she pressed him, and said, I cannot bear to see you thus: tell me what makes you uneasy, that I may remove the cause, whatever it may be; for it must be very extraordinary if it is out of my power, unless it be the death of the sultan your father; in that case, time, with all that I will contribute on my part, can alone comfort you.

Prince Ahmed could not long withstand the pressing instances of the fairy. Madam, said he, God prolong the sultan my father's life, and bless him to the end of his days. I left him alive and in perfect health; therefore that is not the cause of the melancholy you perceive in me. The sultan, however, is the occasion of it, and I am the more concerned because he has imposed upon me the disagreeable necessity of importuning you. You know the care I have at your desire taken to conceal from him the happiness I have enjoyed in living with you, and of having received the pledge of your faith after having pledged my love to you. How he has been informed of it I cannot tell.

Here the fairy interrupted prince Ahmed, and said, But I know. Remember what I told you of the woman who made you believe she was sick, on whom you took so much compassion. It is she who has acquainted your father with what you have taken so much care to hide from him. I told you that she was no more sick than you or I, and she has made it appear so; for, in short, after the two women, whom I charged to take care of her, had given her the water sovereign against all fevers, but which however she had no occasion for, she pretended that it had cured her, and was brought to take her leave of me that she might go the sooner to give an account of the success of her undertaking. She was in so much haste, that she would have gone away without seeing my palace if I had not, by bidding my two women shew it her, given her to understand that it was worth her seeing. But proceed and tell me what is the necessity your father has imposed on you to be so importunate, which, he persuaded, however, you can never be to your affectionate wife.

Madam, pursued prince Ahmed, you may have observed that hitherto I have been content with your love, and have never asked you any other favour: for what, after the possession of so amiable a wife, can I desire more? I know how great your power is, but I have taken care not to make proof of it to please myself. Consider then, I conjure you, that

it is not myself, but the sultan my father, who, indiscreetly as I think, asks of you a pavilion large enough to shelter him, his court, and army, from the violence of the weather, when he takes the field, and which a man may carry in his hand. Once more remember it is not I, but the sultan my father who asks this favour.

Prince, replied the fairy smiling, I am sorry that so trifling a matter should disturb and make you so uneasy as you appear. I see plainly two things have contributed towards it: one is, the law you have imposed on yourself, to be content with loving me, being beloved by me, and deny yourself the liberty of soliciting the least favour that might try my power. The other, I do not doubt, whatever you may say, was, that you thought that what your father asked was out of my power. As to the first, I commend you, and shall love you the better, if possible, for it; and for the second, I must tell you that what the sultan your father requests is a trifle; as upon occasion I can do him more important service. Therefore be easy in your mind, and persuaded that far from thinking myself importuned I shall always take real pleasure in performing whatever you can desire. Perie Banou then sent for her treasurer, to whom, when she came, she said, Noor-Jehaun (which was her name), bring me the largest pavilion in my treasury. Noor-Jehaun returned presently with a

pavilion, which could not only be held, but concealed in the palm of the hand, when it was closed, and presented it to her mistress, who gave it prince Ahmed to look at.

When prince Ahmed saw the pavilion, which the fairy called the largest in her treasury, he fancied she had a mind to banter him, and his surprise soon appeared in his countenance; which Perie Banou perceiving, she burst out a laughing. What! prince, cried she, do you think I jest with you? You will see that I am in earnest. Noor-Jehaun, said she to her treasurer, taking the tent out of prince Ahmed's hands, go and set it up, that he may judge whether the sultan his father will think it large enough.

The treasurer went out immediately with it from the palace, and carried it to such a distance, that when she had set it up, one end reached to the palace. The prince, so far from thinking it small, found it large enough to shelter two armies as numerous as that of the sultan his father; and then said to Perie Banou, I ask my princess a thousand pardons for my incredulity: after what I have seen, I believe there is nothing impossible to you. You see, said the fairy, that the pavilion is larger than your father may have occasion for; but you are to observe that it has one property, that it becomes larger or smaller, according to the extent of the army it is to cover, without applying any hands to it.

The treasurer took down the tent again, reduced it to its first size, brought it and put it into the prince's hands. He took it, and without staying longer than till the next day, mounted his horse, and went with the usual attendants to the sultan his father.

The sultan, who was persuaded that such a tent as he had asked for was beyond all possibility, was in great surprise at the prince's speedy return. He took the tent, but after he had admired its smallness, his amazement was so great that he could not recover himself when he had set it up in the great plain before-mentioned, and found it large enough to shelter an army twice as large as he could bring into the field. Regarding this excess in its dimension as what might be troublesome in the use, prince Ahmed told him that its size would always be proportionable to his army.

To outward appearance the sultan expressed great obligation to the prince for so noble a present, desiring him to return his thanks to the fairy: and to shew what a value he set upon it, ordered it to be carefully laid up in his treasury. But within himself he felt greater jealousy than his flatterers and the sorceress had suggested to him; considering, that by the fairy's assistance the prince his son might perform things infinitely above his own power, notwithstanding his greatness and riches; therefore,

more intent upon his ruin, he went to consult the sorceress again, who advised him to engage the prince to bring him some of the water of the fountain of lions.

In the evening, when the sultan was surrounded as usual by all his court, and the prince came to pay his respects among the rest, he addressed himself to him in these words: Son, I have already expressed to you how much I am obliged for the present of the tent you have procured me, which I esteem the most valuable curiosity in my treasury: but you must do one thing more, which will be no less agreeable to me. I am informed that the fairy your spouse makes use of a certain water, called the water of the fountain of lions, which cures all sorts of fevers, even the most dangerous; and as I am perfectly well persuaded my health is dear to you, I do not doubt but you will ask her for a bottle of that water, and bring it me as a sovereign remedy, which I may use as I have occasion. Do me this important service, and complete the duty of a good son towards a tender father.

Prince Ahmed, who believed that the sultan his father would have been satisfied with so singular and useful a tent as that which he had brought, and that he would not have imposed any new task upon him which might hazard the fairy's displeasure, was thunderstruck at this new request, notwithstanding

the assurance she had given him of granting him whatever lay in her power. After a long silence, he said, I beg of your majesty to be assured, that there is nothing I would not undertake to procure which may contribute to the prolonging of your life, but I could wish it might not be by the means of my wife. For this reason I dare not promise to bring the water. All I can do is, to assure you I will request it of her; but it will be with as great reluctance as I asked for the tent.

The next morning prince Ahmed returned to the fairy Perie Banou, and related to her sincerely and faithfully all that had passed at his father's court from the giving of the tent, which he told her he received with the utmost gratitude, to the new request he had charged him to make. He added: But, my princess, I only tell you this as a plain account of what passed between me and my father. I leave you to your own pleasure, whether you will gratify or reject this his new desire. It shall be as you please.

No, no, replied the fairy, I am glad that the sultan of the Indies knows that you are not indifferent to me. I will satisfy him, and whatever advice the sorceress may give him (for I see that he hearkens to her counsel), he shall find no fault with you or me. There is much wickedness in this demand, as you will understand by what I am going to tell you. The fountain of lions is situated in the middle

of a court of a great castle, the entrance into which is guarded by four fierce lions, two of which sleep alternately, while the other two are awake. But let not that frighten you. I will supply you with means to pass by them without danger.

The fairy Perie Banou was at that time at work with her needle; and as she had by her several clues of thread, she took up one, and presenting it to prince Ahmed, said, First take this clue of thread, I will tell you presently the use of it. In the second place, you must have two horses; one you must ride yourself, and the other you must lead, which must be loaded with a sheep cut into four quarters, that must be killed to-day. In the third place, you must be provided with a bottle, which I will give you, to bring the water in. Set out early to-morrow morning, and when you have passed the iron gate throw before you the clue of thread, which will roll till it reaches the gates of the castle. Follow it, and when it stops, as the gates will be open, you will see the four lions. The two that are awake will, by their roaring, wake the other two. Be not alarmed, but throw each of them a quarter of the sheep, and then clap spurs to your horse, and ride to the fountain. Fill your bottle without alighting, and return with the same expedition. The lions will be so busy eating they will let you pass unmolested.

Prince Ahmed set out the next morning at the

time appointed him by the fairy, and followed her directions punctually. When he arrived at the gates of the castle, he distributed the quarters of the sheep among the four lions, and passing through the midst of them with intrepidity, got to the fountain, filled his bottle, and returned safe. When he had got a little distance from the castle gates, he turned about; and perceiving two of the lions coming after him, drew his sabre, and prepared himself for defence. But as he went forwards, he saw one of them turn out of the road at some distance, and shewed by his head and tail that he did not come to do him any harm, but only to go before him, and that the other stayed behind to follow. He therefore put his sword again into its scabbard. Guarded in this manner he arrived at the capital of the Indies; but the lions never left him till they had conducted him to the gates of the sultan's palace; after which they returned the way they had come, though not without alarming the populace, who fled or hid themselves to avoid them, notwithstanding they walked gently and shewed no signs of fierceness.

A number of officers came to attend the prince while he dismounted, and conduct him to the sultan's apartment, who was at that time conversing with his favourites. He approached the throne, laid the bottle at the sultan's feet, kissed the rich carpet which covered the footstool, and rising, said, I have

brought you, sir, the salutary water which your majesty so much desired to store up among other rarities in your treasury; but at the same time wish you such health as never to have occasion to make use of it.

After the prince had concluded his compliment, the sultan placed him on his right hand, and said, Son, I am much obliged to you for this valuable present; as also for the great danger you have exposed yourself to on my account (which I have been informed of by the sorceress, who knows the fountain of lions); but do me the pleasure, continued he, to inform me by what address, or rather by what incredible power, you have been preserved.

Sir, replied prince Ahmed, I have no share in the compliment your majesty is pleased to make me; all the honour is due to the fairy my spouse, and I take no other merit than that of having followed her advice. Then he informed the sultan what that advice was, by the relation of his expedition, and how he had conducted himself. When he had done, the sultan, who shewed outwardly all the demonstrations of joy, but secretly became more and more jealous, retired into an inward apartment, whence he sent for the sorceress.

The sorceress, on her arrival, saved the sultan the trouble of telling her of the success of prince Ahmed's journey, which she had heard before she came, and

therefore was prepared with a new request. This she communicated to the sultan, who declared it the next day to the prince, in the midst of all his courtiers, in these words: Son, I have one thing yet to ask of you: after which, I shall expect nothing more from your obedience, nor your interest with your wife. This request is, to bring me a man not above a foot and a half high, whose beard is thirty feet long, who carries upon his shoulders a bar of iron of five hundred weight, which he uses as a quarter-staff, and who can speak.

Prince Ahmed, who did not believe that there was such a man in the world as his father had described, would gladly have excused himself; but the sultan persisted in his demand, and told him the fairy could do more incredible things.

Next day the prince returned to the subterraneous kingdom of Perie Banou, to whom he related his father's new demand, which, he said, he looked upon to be a thing more impossible than the two first for, added he, I cannot imagine there is or can be such a man in the world; without doubt he has a mind to try whether I am silly enough to search, or if there is such a man he seeks my ruin. In short, how can we suppose that I should lay hold of a man so small, armed as he describes? what arms can I use to reduce him to submission? If there are any means, I beg you will tell me how I may come off with honour this time also.

Do not alarm yourself, prince, replied the fairy; you ran a risk in fetching the water of the fountain of lions for your father: but there is no danger in finding this man. It is my brother Schaibar, who is so far from being like me, though we both had the same father, that he is of so violent a nature, that nothing can prevent his giving bloody marks of his resentment for a slight offence; yet, on the other hand, is so liberal as to oblige any one in whatever they desire. He is made exactly as the sultan your father has described him; and has no other arms than a bar of iron of five hundred pounds weight, without which he never stirs, and which makes him respected. I will send for him, and you shall judge of the truth of what I tell you; but prepare yourself not to be alarmed at his extraordinary figure. What! my queen, replied prince Ahmed, do you say Schaibar is your brother? Let him be ever so ugly or deformed I shall be so far from being frightened at his appearance, that I shall love and honour him, and consider him as my nearest relation.

The fairy ordered a gold chafing-dish to be set with a fire in it under the porch of her palace, with a box of the same metal: out of the latter she took some incense, and threw it into the fire, when there arose a thick cloud of smoke.

Some moments after, the fairy said to prince Ahmed, Prince, there comes my brother; do you see him? The prince immediately perceived Schaibar,

who was but a foot and a half high, coming gravely with his heavy bar on his shoulder; his beard thirty feet long, which supported itself before him, and a pair of thick mustaches in proportion, tucked up to his ears, and almost covering his face: his eyes were very small, like a pig's, and deep sunk in his head, which was of an enormous size, and on which he wore a pointed cap: besides all this, he had a hump behind and before.

If prince Ahmed had not known that Schaibar was Perie Banou's brother, he would not have been able to behold him without fear; but knowing who he was, he waited for him with the fairy, and received him without the least concern.

Schaibar, as he came forwards, looked at the prince with an eye that would have chilled his soul in his body, and asked Perie Banou, when he first accosted her, who that man was? To which she replied, He is my husband, brother; his name is Ahmed; he is a son of the sultan of the Indies. The reason why I did not invite you to my wedding was, I was unwilling to divert you from the expedition you were engaged in, and from which I heard with pleasure you returned victorious; on his account I have taken the liberty now to call for you.

At these words, Schaibar, looking at prince Ahmed with a favourable eye, which however diminished neither his fierceness nor savage look, said,

Is there any thing, sister, wherein I can serve him? he has only to speak. It is enough for me that he is your husband, to engage me to do for him whatever he desires. The sultan his father, replied Perie Banou, has a curiosity to see you, and I desire he may be your guide to the sultan's court. He needs but lead the way; I will follow him, replied Schaibar. Brother, resumed Perie Banou, it is too late to go to-day, therefore stay till to-morrow morning; and in the mean time, as it is fit you should know all that has passed between the sultan of the Indies and prince Ahmed since our marriage, I will inform you this evening.

The next morning, after Schaibar had been informed of all that was proper for him to know, he set out with prince Ahmed, who was to present him to the sultan. When they arrived at the gates of the capital, the people, as soon as they saw Schaibar, ran and hid themselves in their shops and houses, shutting their doors, while others taking to their heels, communicated their fear to all they met, who stayed not to look behind them; insomuch, that Schaibar and prince Ahmed, as they went along, found all the streets and squares desolate, till they came to the palace, where the porters, instead of preventing Schaibar from entering, ran away too; so that the prince and he advanced without any obstacle to the council-hall, where the sultan was seated on his

throne and giving audience. Here likewise the officers, at the approach of Schaibar, abandoned their posts, and gave them free admittance.

Schaibar, carrying his head erect, went fiercely up to the throne, without waiting to be presented by prince Ahmed, and accosted the sultan of the Indies in these words: You have asked for me, said he; see, here I am, what would you have with me?

The sultan, instead of answering, clapt his hands before his eyes, and turned away his head, to avoid the sight of so terrible an object. Schaibar was so much provoked at this uncivil and rude reception, after he had given him the trouble to come so far, that he instantly lifted up his iron bar, saying, Speak, then, let it fall on his head, and killed him, before prince Ahmed could intercede in his behalf. All that he could do was to prevent his killing the grand vizier, who sat not far from him on his right hand, representing to him that he had always given the sultan his father good advice. These are they then, said Schaibar, who gave him bad; and as he pronounced these words, he killed all the other viziers on the right and left, flatterers and favourites of the sultan, who were prince Ahmed's enemies. Every time he struck he crushed some one or other, and none escaped but those who, not rendered motionless by fear, saved themselves by flight.

When this terrible execution was over, Schaibar

came out of the council-hall into the court-yard with the iron bar upon his shoulder, and looking at the grand vizier, who owed his life to prince Ahmed, said, I know there is here a certain sorceress, who is a greater enemy of the prince my brother-in-law than all those base favourites I have chastised; let her be brought to me immediately. The grand vizier instantly sent for her, and as soon as she was brought, Schaibar, knocking her down with his iron bar, said, Take the reward of thy pernicious counsel, and learn to feign sickness again: he left her dead on the spot.

After this he said, This is not yet enough; I will treat the whole city in the same manner, if they do not immediately acknowledge prince Ahmed my brother-in-law as sultan of the Indies. Then all who were present made the air ring with the repeated acclamations of Long life to sultan Ahmed; and immediately after, he was proclaimed through the whole metropolis. Schaibar caused him to be clothed in the royal vestments, installed him on the throne, and after he had made all swear homage and fidelity, returned to his sister Perie Banou, whom he brought with great pomp, and made her to be owned sultaness of the Indies.

As for prince Ali and princess Nouronnihar, as they had no concern in the conspiracy, prince Ahmed assigned them a considerable province, with its capital, where they spent the rest of their lives.

Afterwards he sent an officer to Houssain, to acquaint him with the change, and make him an offer of any province he might choose; but that prince thought himself so happy in his solitude, that he desired the officer to return his brother thanks for the kindness he designed him, assuring him of his submission; but that the only favour he desired was, to be indulged with leave to live retired in the place he had chosen for his retreat.

THE STORY OF THE SISTERS WHO ENVIED THEIR YOUNGER SISTER.

THERE was an emperor of Persia named Khoosroo Shaw, who, when he first came to his crown, in order to obtain a knowledge of affairs, took great pleasure in night adventures, attended by a trusty minister. He often walked in disguise through the city, and met with many adventures, all of which, said Scheherazade to the sultan, I cannot at present entertain your majesty with; but I hope you will hear with pleasure what happened to him upon his first ramble, which was not long after his accession to the throne of his father, who, dying in a good old age, left him heir to the empire of Persia.

After the ceremonies of his father's funeral-rites and his own inauguration were over, the new sultan, as well from inclination as duty, went out one evening attended by his grand vizier, disguised like himself, to observe what was transacting in the city. As he was passing through a street in that part of the town inhabited only by the meaner sort, he heard some people talking very loud; and going close to the house whence the noise proceeded, and looking through a crack in the door, perceived a light, and three sisters sitting on a sofa, conversing together after supper. By what the eldest said, he pre-

sently understood the subject of their conversation was wishes: For, said she, since we have got upon wishes, mine shall be to have the sultan's baker for my husband, for then I shall eat my fill of that bread, which by way of excellence is called the sultan's: let us see if your tastes are as good as mine. For my part, replied the second sister, I wish I was wife to the sultan's chief cook, for then I should eat of the most excellent dishes; and as I am persuaded that the sultan's bread is common in the palace, I should not want any of that; therefore you see, addressing herself to her eldest sister, that I have a better taste than you.

The youngest sister, who was very beautiful, and had more charms and wit than the two elder, spoke in her turn: For my part, sisters, said she, I shall not limit my desires to such trifles, but take a higher flight; and since we are upon wishing, I wish to be the emperor's queen consort. I would make him father of a prince, whose hair should be gold on one side of his head, and silver on the other; when he cried, the tears from his eyes should be pearl; and when he smiled, his vermilion lips should look like a rose-bud fresh blown.

The three sisters' wishes, particularly that of the youngest, seemed so singular to the sultan, that he resolved to gratify them in their desires; but without communicating his design to his grand vizier,

he charged him only to take notice of the house, and bring the three sisters before him the following day.

The grand vizier, in executing the emperor's orders, would but just give the sisters time to dress themselves to appear before him, without telling them the reason. He brought them to the palace, and presented them to the emperor, who said to them, Do you remember the wishes you expressed last night, when you were all in so pleasant a mood? Speak the truth; I must know what they were.

At these unexpected words of the emperor, the three sisters were much confounded. They cast down their eyes and blushed, and the colour which rose in the cheeks of the youngest quite captivated the emperor's heart. Modesty, and fear lest they might have offended the emperor by their conversation, kept them silent. The emperor perceiving their confusion, said, to encourage them, Fear nothing, I did not send for you to distress you; and since I see that is the effect of the question I asked, without my intending it, as I know the wish of each, I will relieve you from your fears. You, added he, who wished to be my wife shall have your desire this day; and you, continued he, addressing himself to the two elder sisters, shall also be married to my chief baker and cook.

As soon as the sultan had declared his pleasure,

the youngest sister, setting her eldest an example, threw herself at the emperor's feet, to express her gratitude. Sir, said she, my wish, since it is come to your majesty's knowledge, was expressed only in the way of conversation and amusement. I am unworthy of the honour you do me, and supplicate your pardon for my presumption. The two other sisters would have excused themselves also; but the emperor interrupting them, said, No, no; it shall be as I have declared; every one's wish shall be fulfilled

The nuptials were all celebrated that day, as the emperor had resolved, but in a different manner. The youngest sister's were solemnized with all the rejoicings usual at the marriages of the emperors of Persia; and those of the other two sisters according to the quality and distinction of their husbands; the one as the sultan's chief baker, and the other as head cook.

The two elder felt strongly the disproportion of their marriages to that of their younger sister. This consideration made them far from being content, though they were arrived at the utmost height of their late wishes, and much beyond their hopes. They gave themselves up to an excess of jealousy, which not only disturbed their joy, but was the cause of great troubles and afflictions to the queen consort their younger sister. They had not an opportunity to communicate their thoughts to each

other on the preference the emperor had given her, but were altogether employed in preparing themselves for the celebration of their marriages. Some days afterwards, when they had an opportunity of seeing each other at the public baths, the eldest said to the other, Well, what say you to our sister's great fortune? Is not she a fine person to be a queen! I must own, said the other sister, I cannot conceive what charms the emperor could discover to be so bewitched by the young gipsy. Was it a reason sufficient for him not to cast his eyes on you, because she was somewhat younger? You were as worthy of his bed; and in justice he ought to have preferred you.

Sister, said the elder, I should not have regretted if his majesty had but pitched upon you; but that he should choose that hussy really grieves me. But I will revenge myself; and you, I think, are as much concerned as me; therefore I propose that we should contrive measures, and act in concert in a common cause: communicate to me what you think the likeliest way to mortify her, while I, on my side, will inform you what my desire of revenge shall suggest to me.

After this wicked agreement, the two sisters saw each other frequently, and consulted how they might disturb and interrupt the happiness of the queen. They proposed a great many ways, but in

deliberating about the manner of executing them, found so many difficulties, that they durst not attempt them. In the mean time, they often went together to make her visits with a detestable dissimulation, and every time shewed her all the marks of affection they could devise, to persuade her how overjoyed they were to have a sister raised to so high a fortune. The queen, on her part, constantly received them with all the demonstrations of esteem they could expect from a sister who was not puffed up with her high dignity, and loved them as cordially as before.

Some months after her marriage, the queen found herself to be with child. The emperor expressed great joy, which was communicated to all the court, and spread throughout the empire of Persia. Upon this news the two sisters came to pay their compliments, and proffered their service to deliver her, desiring her, if not provided with a midwife, to accept of them.

The queen said to them most obligingly, Sisters, I should desire nothing more, if it was absolutely in my power to make the choice. I am however obliged to you for your good-will, but must submit to what the emperor shall order on this occasion. Let your husbands employ their friends to make interest, and get some courtier to ask this favour of his majesty: and if he speaks to me about it, be assured that I

shall not only express the pleasure he does me, but thank him for making choice of you.

The two husbands applied themselves to some courtiers their patrons, and begged of them to use their interest to procure their wives the honour they aspired to. Those patrons exerted themselves so much in their behalf, that the emperor promised them to consider of the matter, and was as good as his word; for in conversation with the queen, he told her, that he thought her sisters were the most proper persons to assist her in her labour; but would not name them before he had asked her consent. The queen, sensible of the deference the emperor so obligingly paid her, said to him, Sir, I was prepared to do as your majesty might please to command. But since you have been so kind as to think of my sisters, I thank you for the regard you have shewn them for my sake; and therefore I shall not dissemble, that I had rather have them than strangers.

The emperor named the queen's two sisters to be her midwives; and from that time they went frequently to the palace, overjoyed at the opportunity they should have of executing the detestable wickedness they had meditated against the queen.

When the queen's time was up she was safely delivered of a young prince, as bright as the day; but neither his innocence nor beauty could

move the cruel hearts of the merciless sisters. They wrapped him up carelessly in his cloths, and put him into a basket, which they abandoned to the stream of a small canal, that ran under the queen's apartment, and declared that she was delivered of a little dead dog, which they produced. This disagreeable intelligence was announced to the emperor, who became so angry at the circumstance, that he was likely to have occasioned the queen's death, if his grand vizier had not represented to him, that he could not, without injustice, make her answerable for the caprices of nature.

In the mean time, the basket in which the little prince was exposed was carried by the stream beyond a wall, which bounded the prospect of the queen's apartment, and from thence floated with the current down the gardens. By chance the intendant of the emperor's gardens, one of the principal and most considerable officers of the kingdom, was walking in the garden by the side of this canal, and perceiving a basket floating, called to a gardener, who was not far off, to bring it to shore that he might see what it contained. The gardener, with a rake which he had in his hand, drew the basket to the side of the canal, took it up, and gave it to him.

The intendant of the gardens was extremely surprised to see in the basket a child, which, though he knew it could be but just born, had very fine

features. This officer had been married several years, but though he had always been desirous of having children, Heaven had never blessed him with any. This accident interrupted his walk: he made the gardener follow him with the child; and when he came to his own house, which was situated at the entrance into the gardens of the palace, went into his wife's apartment. Wife, said he, as we have no children of our own, God has sent us one. I recommend him to you; provide him a nurse, and take as much care of him as if he were our own son; for, from this moment, I acknowledge him as such. The intendant's wife received the child with great joy, and took particular pleasure in the care of him. The intendant himself would not inquire too narrowly whence the child came. He saw plainly it came not far off the queen's apartment; but it was not his business to examine too closely into what had passed, nor to create disturbances in a place where peace was so necessary.

The following year the queen consort was brought to bed of another prince, on whom the unnatural sisters had no more compassion than on his brother; but exposed him likewise in a basket, and set him adrift in the canal, pretending this time that the sultaness was delivered of a cat. It was happy also for this child that the intendant of the gardens was walking by the canal side, who had it carried to his wife, and

charged her to take as much care of it as of the former; which was as agreeable to her inclination as it was to that of the intendant.

The emperor of Persia was more enraged this time against the queen than before, and she had felt the effects of his anger if the grand vizier's remonstrances had not prevailed.

The third time the queen lay in she was delivered of a princess, which innocent babe underwent the same fate as the princes her brothers; for the two sisters being determined not to desist from their detestable schemes, till they had seen the queen their younger sister at least cast off, turned out, and humbled, exposed this infant also on the canal. But the princess, as well as the two princes her brothers, was preserved from death by the compassion and charity of the intendant of the gardens.

To this inhumanity the two sisters added a lie and deceit as before. They produced a piece of wood, and affirmed it to be a false birth of which the queen had been delivered.

Khoosroo Shaw could no longer contain himself, when he was informed of the new extraordinary birth. What! said he, this woman, unworthy of my bed, will fill my palace with monsters, if I let her live any longer! No, it shall not be; she is a mon-

ster herself, and I must rid the world of her. He pronounced sentence of death, and ordered the grand vizier to see it executed.

The grand vizier and the courtiers who were present cast themselves at the emperor's feet, to beg of him to revoke the sentence. Your majesty, I hope, will give me leave, said the grand vizier, to represent to you, that the laws which condemn persons to death were made to punish crimes; the three extraordinary labours of the queen are not crimes; for in what can she be said to have contributed towards them? Many other women have had, and have the same every day, and are to be pitied; but not punished. Your majesty may abstain from seeing her, but let her live. The affliction in which she will spend the rest of her life, after the loss of your favour, will be a punishment sufficiently distressing.

The emperor of Persia considered with himself, and reflecting that it was unjust to condemn the queen to death for what had happened, said, Let her live then; I will spare her life, but it shall be on this condition, that she shall desire to die more than once every day. Let a wooden shed be built for her at the gate of the principal mosque, with iron bars to the windows, and let her be put into it, in the coarsest habit; and every Moosulmaun that shall go into the mosque to prayers shall spit in her face. If

any one fail, I will have him exposed to the same punishment; and that I may be punctually obeyed, I charge you, vizier, to appoint persons to see this done.

The emperor pronounced his sentence in such a tone that the grand vizier durst not further remonstrate; and it was executed, to the great satisfaction of the two envious sisters. A shed was built, and the queen, truly worthy of compassion, was put into it, and exposed ignominiously to the contempt of the people: which usage, as she did not deserve it, she bore with a patient resignation that excited the admiration as well as compassion of those who judged of things better than the vulgar.

The two princes and the princess were, in the mean time, nursed and brought up by the intendant of the gardens and his wife with all the tenderness of a father and mother; and as they advanced in age, they all shewed marks of superior dignity, but the princess in particular, which discovered itself every day by their docility and inclinations above trifles, different from those of common children, and by a certain air which could only belong to exalted birth. All this increased the affections of the intendant and his wife, who called the eldest prince Bahman, and the second Perviz, both of them names of the most ancient emperors of Persia, and the princess, Perie-zadeh, which name also had been

borne by several queens and princesses of the kingdom*.

As soon as the two princes were old enough, the intendant provided proper masters to teach them to read and write; and the princess their sister, who was often with them, shewing a great desire to learn, the intendant, pleased with her quickness, employed the same master to teach her also. Her emulation, vivacity, and piercing wit, made her in a little time as great a proficient as her brothers.

From that time the brothers and sister had the same masters in geography, poetry, history, and even the secret sciences; and made so wonderful a progress, that their tutors were amazed, and frankly owned that they could teach them no farther. At the hours of recreation, the princess learned to sing and play upon all sorts of instruments; and when the princes were learning to ride she would not permit them to have that advantage over her, but went through all the exercises with them, learning

* *Bahman* was the name of the sixth king of Persia of the second dynasty of the Caianides, and signifies *fat and beneficent*; being, according to some writers, only an epithet of *Ardeshir Dirazdest* or *Artaxerxes Longimanus*. He is said to have reigned 112 years, and to have been contemporary with Hippocrates and Galen. HERBELOT.

Parizadeh, the *Parisatis* of the Greeks, signifies *born of a fairy*. *Idem.*

Perviz has the same origin.—Note by the last editor.

to ride also, to bend the bow, and dart the reed or javelin, and oftentimes outdid them in the race, and other contests of agility.

The intendant of the gardens was so overjoyed to find his adopted children so accomplished in all the perfections of body and mind, and that they so well requited the expense he had been at in their education, that he resolved to be at a still greater: for as he had till then been content only with his lodge at the entrance of the garden, and kept no country-house, he purchased a country-seat at a short distance from the city, surrounded by a large tract of arable land, meadows, and woods. As the house was not sufficiently handsome nor convenient, he pulled it down, and spared no expense in building a mansion more magnificent. He went every day to hasten, by his presence, the great number of workmen he employed; and as soon as there was an apartment ready to receive him, passed several days together there when his presence was not necessary at court; and by the same exertions, the interior was furnished in the richest manner, answerably to the magnificence of the edifice. Afterwards he made gardens, according to a plan drawn by himself. He took in a large extent of ground, which he walled round, and stocked with fallow deer, that the princes and princess might divert themselves with hunting when they chose.

When this country seat was finished and fit for habitation, the intendant of the gardens went and cast himself at the emperor's feet, and after representing how long he had served, and the infirmities of age which he found growing upon him, begged he would permit him to resign his charge into his majesty's disposal, and retire. The emperor gave him leave, with the more pleasure because he was satisfied with his long services, both in his father's reign and his own; and when he granted it, asked what he should do to recompense him? Sir, replied the intendant of the gardens, I have received so many obligations from your majesty and the late emperor your father of happy memory, that I desire no more than the honour of dying in your favour.

He took his leave of the emperor, and retired with the two princes and the princess to the country retreat he had built. His wife had been dead some years, and he himself had not lived above six months with them before he was surprised by so sudden a death, that he had not time to give them the least account of the manner in which he had discovered them.

The princes Bahman and Perviz, and the princess Perie-zadeh, who knew no other father than the intendant of the emperor's gardens, regretted and bewailed him as such, and paid all the honours in his funeral obsequies which love and filial gratitude re-

quired of them. Satisfied with the plentiful fortune he had left them, they lived together in perfect union, free from the ambition of distinguishing themselves at court, or aspiring to places of honour and dignity, which they might easily have obtained.

One day when the two princes were hunting, and the princess had remained at home, a religious old woman came to the gate, and desired leave to go in to say her prayers, it being then the hour. The servants asked the princess's permission, who ordered them to shew her into the oratory, which the intendant of the emperor's gardens had taken care to fit up in his house, for want of a mosque in the neighbourhood. She bade them also, after the good woman had finished her prayers, shew her the house and gardens, and then bring her to her.

The old woman went into the oratory, said her prayers, and when she came out two of the princess's women invited her to see the house and gardens; which civility she accepted, followed them from one apartment to another, and observed, like a person who understood what belonged to furniture, the nice arrangement of every thing. They conducted her also into the garden, the disposition of which she found so well planned, that she admired it, observing that the person who had formed it must have been an excellent master of his art. Afterwards she was brought before the princess,

who waited for her in the great hall, which in beauty and richness exceeded all that she had admired in the other apartments.

As soon as the princess saw the devout woman, she said to her, My good mother, come near and sit down by me. I am overjoyed at the happiness of having the opportunity of profiting for some moments by the good example and conversation of such a person as you, who have taken the right way by dedicating yourself to the service of God. I wish every one were as wise.

The devout woman, instead of sitting on a sofa, would only sit upon the edge of one. The princess would not permit her to do so, but rising from her seat, and taking her by the hand, obliged her to come and sit by her. The good woman, sensible of the civility, said, Madam, I ought not to have so much respect shewn me; but since you command, and are mistress of your own house, I will obey you. When she had seated herself, before they entered into any conversation, one of the princess's women brought a little low stand of mother of pearl and ebony, with a china dish full of cakes upon it, and many others set round it full of fruits in season, and wet and dry sweetmeats.

The princess took up one of the cakes, and presenting her with it, said, Eat, good mother, and make choice of what you like best; you had need to

eat after coming so far. Madam, replied the good woman, I am not used to eat such delicacies; but will not refuse what God has sent me by so liberal a hand as yours.

While the devout woman was eating, the princess ate a little too, to bear her company, and asked her many questions upon the exercise of devotion which she practised, and how she lived: all which she answered with great modesty. Talking of several things, at last she asked her what she thought of the house, and how she liked it.

Madam, answered the devout woman, I must certainly have very bad taste to disapprove any thing in it, since it is beautiful, regular, and magnificently furnished with exactness and judgment, and all its ornaments adjusted in the best manner. Its situation is an agreeable spot, and no garden can be more delightful; but yet if you will give me leave to speak my mind freely, I will take the liberty to tell you, that this house would be incomparable if it had three things which are wanting to complete it. My good mother, replied the princess Perie-zadeh, what are those? I conjure you, in God's name, to tell me what they are: I will spare nothing to get them, if it be possible.

Madam, replied the devout woman, the first of these three things is the speaking bird, so singular a

creature, that it draws round it all the singing birds of the neighbourhood, which come to accompany his song. The second is the singing tree, the leaves of which are so many mouths, which form an harmonious concert of different voices, and never cease. The third is the yellow water of a gold colour, a single drop of which being poured into a vessel properly prepared, it increases so as to fill it immediately, and rises up in the middle like a fountain, which continually plays, and yet the bason never overflows.

Ah! my good mother, cried the princess, how much am I obliged to you for the knowledge of these curiosities! They are surprising, and I never before heard there were such wonderful rarities in the world; but as I am persuaded that you know, I expect that you should do me the favour to inform me where they are to be found.

Madam, replied the good woman, I should be unworthy the hospitality you have with so much goodness shewn me, if I should refuse to satisfy your curiosity in that point; and am glad to have the honour to tell you, that these curiosities are all to be met with in the same spot on the confines of this kingdom, towards India. The road to it lies before your house, and whoever you send needs but follow it for twenty days, and on the twentieth let him only ask the first person he meets where the speaking

bird, singing tree, and yellow water are, and he will be informed. After saying this, she rose from her seat, took her leave, and went her way.

The princess Perie-zadeh's thoughts were so taken up with what the devout woman had told her of the speaking bird, singing tree, and yellow water, that she never perceived her departure, till she wanted to ask her some question for her better information; for she thought that what she had told her was not a sufficient reason for exposing herself by undertaking a long journey, possibly to no purpose. However, she would not send after her, but endeavoured to remember all she had told her; and when she thought she had recollected every word, took real pleasure in thinking of the satisfaction she should have if she could get these wonderful curiosities into her possession; but the difficulties she apprehended, and the fear of not succeeding, made her very uneasy.

She was absorbed in these thoughts when her brothers returned from hunting; who, when they entered the great hall, instead of finding her lively and gay, as she used to be, were amazed to see her so pensive, and hanging down her head as if something troubled her.

Sister, said prince Bahman, what is become of all your mirth and gaiety? Are you not well? or has some misfortune befallen you? Has any body

given you reason to be so melancholy? Tell us, that we may know how to act, and give you some relief. If any one has affronted you, we will resent his insolence.

The princess remained in the same posture some time without answering; but at last lifted up her eyes to look at her brothers, and then held them down again, telling them nothing disturbed her.

Sister, said prince Bahman, you conceal the truth from us; there must be something of consequence. It is impossible we could observe so sudden a change if nothing was the matter with you. You would not have us satisfied with the evasive answer you have given: do not conceal any thing, unless you would have us suspect that you renounce the strict union which has hitherto subsisted between us from our infancy.

The princess, who had not the smallest intention to offend her brothers, would not suffer them to entertain such a thought, but said, When I told you nothing disturbed me, I meant nothing that was of importance to you; but to me it is of some consequence; and since you press me to tell you by our strict union and friendship, which are so dear to me, I will. You think, and I always believed so too, that this house was so complete that nothing was wanting. But this day I have learned that it wants three rarities, which would render it so perfect that

no country-seat in the world could be compared with it. These three things are, the speaking bird, the singing tree, and the yellow water. After she had informed them wherein consisted the excellency of these rarities, A devout woman, added she, has made this discovery to me, told me the place where they are to be found, and the way thither. Perhaps you may imagine these things to be trifles, and of little consequence to render our house complete, that without these additions it will always be thought sufficiently elegant with what it already contains, and that we can do without them. You may think as you please; but I cannot help telling you that I am persuaded they are absolutely necessary, and I shall not be easy without them. Therefore, whether you value them or not, I desire you to consider what person you may think proper for me to send in search of the curiosities I have mentioned.

Sister, replied prince Bahman, nothing can concern you in which we have not an equal interest. It is enough that you have an earnest desire for the things you mention to oblige us to take the same interest; but if you had not, we feel ourselves inclined of our own accord and for our own individual satisfaction. I am persuaded my brother is of the same opinion, and therefore we ought to undertake this conquest; for the importance and singularity of

the undertaking deserve that name. I will take that charge upon myself; only tell me the place, and the way to it, and I will defer my journey no longer than till to-morrow.

Brother, said prince Perviz, it is not proper that you, who are the head and director of our family, should be absent. I desire my sister would join with me to oblige you to abandon your design, and allow me to undertake it. I hope to acquit myself as well as you, and it will be a more regular proceeding. I am persuaded of your good-will, brother, replied prince Bahman, and that you would succeed as well as myself in this journey; but I have resolved, and will undertake it. You shall stay at home with our sister, and I need not recommend her to you. He spent the remainder of the day in making preparations for his journey, and informing himself from the princess of the directions which the devout woman had left her.

The next morning Bahman mounted his horse, and Perviz and the princess embraced, and wished him a good journey. But in the midst of their adieus, the princess recollected what she had not thought of before. Brother, said she, I had quite forgotten the accidents which attend travellers. Who knows whether I shall ever see you again? Alight, I beseech you, and give up this journey. I

would rather be deprived of the sight and possession of the speaking bird, singing tree, and yellow water, than run the risk of never seeing you more.

Sister, replied Bahman, smiling at the sudden fears of the princess, my resolution is fixed, but were it not, I should determine upon it now, and you must allow me to execute it. The accidents you speak of befall only those who are unfortunate; but there are more who are not so. However, as events are uncertain, and I may fail in this undertaking, all I can do is to leave you this knife.

Bahman pulling a knife from his vestband, and presenting it in the sheath to the princess, said, Take this knife, sister, and give yourself the trouble sometimes to pull it out of the sheath: while you see it clean as it is now, it will be a sign that I am alive; but if you find it stained with blood, then you may believe me dead, and indulge me with your prayers.

The princess could obtain nothing more of Bhaman. He bade adieu to her and prince Perviz for the last time, and rode away. When he got into the road, he never turned to the right hand nor to the left, but went directly forward towards India. The twentieth day he perceived on the road side a hideous old man, who sat under a tree some small distance from a thatched house, which was his retreat from the weather.

His eye-brows were as white as snow, as was also

the hair of his head; his whiskers covered his mouth, and his beard and hair reached down to his feet. The nails of his hands and feet were grown to an extensive length; a flat broad umbrella covered his head. He had no clothes, but only a mat thrown round his body.

This old man was a dervise, for many years retired from the world, to give himself up entirely to the service of God: so that at last he became what we have described.

Prince Bahman, who had been all that morning very attentive to see if he could meet with any body who could give him information of the place he was in search of, stopped when he came near the dervise, alighted, in conformity to the directions which the devout woman had given the princess Perie-zadeh, and leading his horse by the bridle, advanced towards him, and saluting him, said, God prolong your days, good father, and grant you the accomplishment of your desires.

The dervise returned the prince's salutation, but so unintelligibly that he could not understand one word he said: prince Bahman perceiving that this difficulty proceeded from the dervise's whiskers hanging over his mouth, and unwilling to go any farther without the instructions he wanted, pulled out a pair of scissars he had about him, and having tied his horse to a branch of the tree, said, Good dervise, I

want to have some talk with you: but your whiskers prevent my understanding what you say: and if you will consent, I will cut off some part of them and of your eye-brows, which disfigure you so much that you look more like a bear than a man.

The dervise did not oppose the offer; and when the prince had cut off as much hair as he thought fit, he perceived that the dervise had a good complexion, and that he did not seem so old as he really was. Good dervise, said he, if I had a glass I would shew you how young you look: you are now a man, but before nobody could tell what you were.

The kind behaviour of prince Bahman made the dervise smile, and return his compliment. Sir, said he, whoever you are, I am obliged by the good office you have performed, and am ready to shew my gratitude by doing any thing in my power for you. You must have alighted here upon some account or other. Tell me what it is, and I will endeavour to serve you.

Good dervise, replied prince Bahman, I am in search of the speaking bird, the singing tree, and the yellow water; I know these three rarities are not far from hence, but cannot tell exactly the place where they are to be found; if you know, I conjure you to shew me the way, that I may not lose my labour after so long a journey.

The prince, while he spoke, observed that the

dervise changed countenance, held down his eyes, looked very serious, and instead of making any reply, remained silent; which obliged him to say to him again, Good father, I fancy you heard me; tell me whether you know what I ask you, that I may not lose my time, but inform myself somewhere else.

At last the dervise broke silence. Sir, said he to prince Bahman, I know the way you ask of me; but the regard which I conceived for you the first moment I saw you, and which is grown stronger by the service you have done me, kept me in suspense, whether I should give you the satisfaction you desire. What motive can hinder you? replied the prince; and what difficulties do you find in so doing? I will tell you, replied the dervise; the danger you are going to expose yourself to is greater than you may suppose. A number of gentlemen of as much bravery and courage as you can possibly possess have passed this way, and asked me the same question. When I had used all my endeavours to persuade them to desist, they would not believe me; at last, I yielded to their importunities; I was compelled to shew them the way, and I can assure you they have all perished, for I have not seen one come back. Therefore, if you have any regard for your life, take my advice, go no farther, but return home.

Prince Bahman persisted in his resolution. I will not suppose, said he to the dervise, but that

your advice is sincere. I am obliged to you for the friendship you express for me; but whatever may be the danger, nothing shall make me change my intention: whoever attacks me, I am well armed, and can say I am as brave as any one. But they who will attack you are not to be seen, replied the dervise; how will you defend yourself against invisible persons? It is no matter, answered the prince, all you say shall not persuade me to do any thing contrary to my duty. Since you know the way, I conjure you once more to inform me.

When the dervise found he could not prevail upon prince Bahman, and that he was obstinately bent to pursue his journey notwithstanding his friendly remonstrance, he put his hand into a bag that lay by him and pulled out a bowl, which he presented to him. Since I cannot prevail on you to attend to my advice, said he, take this bowl, when you are on horseback throw it before you, and follow it to the foot of a mountain, where it will stop. As soon as the bowl stops, alight, leave your horse with the bridle over his neck, and he will stand in the same place till you return. As you ascend you will see on your right and left a great number of large black stones, and will hear on all sides a confusion of voices, which will utter a thousand injurious abuses to discourage you, and prevent your reaching the summit of the mountain. Be not afraid; but

above all things, do not turn your head to look behind you; for in that instant you will be changed into such a black stone as those you see, which are all youths who have failed in this enterprise. If you escape the danger of which I give you but a faint idea, and get to the top of the mountain, you will see a cage, and in that cage is the bird you seek; ask him which are the singing tree and the yellow water, and he will tell you. I have nothing more to say; this is what you have to do, and the danger you have to avoid; but if you are prudent, you will take my advice, and not expose your life. Consider once more while you have time that the difficulty is almost insuperable.

I am obliged to you for your repeated advice, replied prince Bahman, after he had received the bowl, but cannot follow it. However, I will endeavour to conform myself to that part of it which bids me not look behind me as I shall ascend the mountain, and I hope to come and see you again soon, and thank you when I have obtained what I am seeking. After these words, to which the dervise made no other answer than that he should be overjoyed to see him again, the prince mounted his horse, took his leave of the dervise with a respectful salute, and threw the bowl before him.

The bowl rolled away unceasingly with as much swiftness as when prince Bahman first hurled it from

his hand, which obliged him to put his horse to the same pace to avoid losing sight of it, and when it had reached the foot of the mountain it stopped. The prince alighted from his horse, laid the bridle on his neck; and having first surveyed the mountain, and seen the black stones, began to ascend; but had not gone four steps, before he heard the voices mentioned by the dervise, though he could see nobody. Some said, Where is that fool going? where is he going? what would he have? do not let him pass. Others, Stop him, catch him, kill him; and others with a voice like thunder, Thief! assassin! murderer! while some in a gibing tone, cried, No, no, do not hurt him; let the pretty fellow pass, the cage and bird are kept for him.

Notwithstanding all these troublesome voices, prince Bahman ascended with courage and resolution for some time, but the voices redoubled with so loud a din near him, both behind and before, that at last he was seized with dread, his legs trembled under him, he staggered, and finding that his strength failed him, he forgot the dervise's advice, turned about to run down the hill, and was that instant changed into a black stone; a metamorphosis which had happened to many before him, who had attempted the ascent. His horse likewise underwent the same change.

From the time of prince Bahman's departure,

the princess Perie-zadeh always wore the knife and sheath in her girdle, and pulled it out several times in a day, to know whether her brother was alive. She had the consolation to understand he was in perfect health, and to talk of him frequently with prince Perviz, who sometimes prevented her by asking her what news.

On the fatal day that prince Bahman was transformed into a stone, as prince Perviz and the princess were talking together in the evening, as usual, the prince desired his sister to pull out the knife to know how their brother did. The princess readily complied, and seeing the blood run down the point was seized with so much horror that she threw it down. Ah! my dear brother, cried she, I have been the cause of your death, and shall never see you more! Why did I tell you of the speaking bird, singing tree, and yellow water; or rather, of what importance was it to me to know whether the devout woman thought this house ugly or handsome, or complete or not? I wish to Heaven she had never addressed herself to me! Deceitful hypocrite! added she, is this the return you have made for the kind reception I gave you? Why did you tell me of a bird, a tree, and a water, which, imaginary as I am persuaded they are, by my dear brother's death, yet disturb me by your enchantment?

Prince Perviz was as much afflicted at the death of prince Bahman as the princess; but not to waste time in needless regret, as he knew that she still passionately desired possession of the speaking bird, the singing tree, and the golden water, he interrupted her, saying, Sister, our regret for our brother is vain and useless; our grief and lamentations cannot restore him to life; it is the will of God, we must submit to it, and adore the decrees of the Almighty without searching into them. Why should you now doubt of the truth of what the holy woman told you? do you think she spoke to you of three things that were not in being? and that she invented them on purpose to deceive you, who had given her no cause to do so, but received her with so much goodness and civility? Let us rather believe that our brother's death is owing to some error on his part, or some accident which we cannot conceive. It ought not therefore to prevent us from pursuing our object. I offered to go this journey, and am now more resolved than ever; his example has no effect upon my resolution; to-morrow I will depart.

The princess did all she could to dissuade prince Perviz, conjuring him not to expose her to the danger of losing two brothers; but he was obstinate, and all the remonstrances she could urge had no effect upon him. Before he went, that she might know what success he had, he left her a string of a hundred

pearls, telling her, that if they would not run when she should count them upon the string, but remain fixed, that would be a certain sign he had undergone the same fate as his brother; but at the same time told her he hoped it would never happen, but that he should have the happiness to see her again to their mutual satisfaction.

Prince Perviz, on the twentieth day after his departure, met the same dervise in the same place as his brother Bahman had done before him. He went directly up to him, and after he had saluted, asked him, if he could tell him where to find the speaking bird, the singing tree, and the golden water? The dervise urged the same difficulties and remonstrances as he had done to prince Bahman, telling him, that a young gentleman, who very much resembled him, was with him a short time before; that, overcome by his importunity and pressing instances, he had shewn him the way, given him a guide, and told him how he should act to succeed; but that he had not seen him since, and doubted not but he had shared the same fate as all other adventurers.

Good dervise, answered prince Perviz, I know whom you speak of; he was my elder brother, and I am informed of the certainty of his death, but know not the cause. I can tell you, replied the dervise; he was changed into a black stone, as all I speak of

have been; and you must expect the same transformation, unless you observe more exactly than he has done the advice I gave him, in case you persist in your resolution, which I once more entreat you to renounce.

Dervise, said prince Perviz, I cannot sufficiently express how much I am obliged for the concern you take in my life, who am a stranger to you, and have done nothing to deserve your kindness: but I thoroughly considered this enterprise before I undertook it, and I cannot now relinquish it: therefore I beg of you to do me the same favour you have done my brother. Perhaps I may have better success in following your directions. Since I cannot prevail with you, said the dervise, to give up your obstinate resolution, if my age did not prevent me, and I could stand, I would get up to reach you a bowl I have here, which will shew you the way.

Without giving the dervise time to say more, the prince alighted from his horse and went to the dervise, who had taken a bowl out of his bag, in which he had a great many, and gave it him, with the same directions he had given prince Bahman; and after warning him not to be discouraged by the voices he should hear without seeing any body, however threatening they might be, but to continue his way up the hill till he saw the cage and bird, he let him depart.

Prince Perviz thanked the dervise, and when he had remounted, and taken leave, threw the bowl before his horse, and spurring him at the same time, followed it. When the bowl came to the bottom of the hill it stopped, the prince alighted, and stood some time to recollect the dervise's directions. He encouraged himself, and began to walk up with a resolution to reach the summit; but before he had gone above six steps, he heard a voice, which seemed to be near, as of a man behind him, say in an insulting tone, Stay, rash youth, that I may punish you for your presumption.

Upon this affront the prince, forgetting the dervise's advice, clapped his hand upon his sword, drew it, and turned about to revenge himself; but had scarcely time to see that nobody followed him before he and his horse were changed into black stones.

In the mean time the princess Perie-zadeh, several times a day after her brother's departure, counted her chaplet. She did not omit it at night, but when she went to bed put it about her neck; and in the morning when she awoke counted over the pearls again to see if they would slide.

The day that prince Perviz was transformed into a stone, she was counting over the pearls as she used to do, when all at once they became immoveably fixed, a certain token that the prince her brother was dead. As she had determined what to do in case it should

so happen, she lost no time in outward demonstrations of grief, which she concealed as much as possible; but having disguised herself in man's apparel, armed and equipped, she mounted her horse the next morning, having told her servants she should return in two or three days, and took the same road her brothers had done.

The princess, who had been used to ride on horseback in hunting, supported the fatigue of so long a journey better than most ladies could have done; and as she made the same stages as her brothers, she also met with the dervise on the twentieth day. When she came near him, she alighted off her horse, leading him by the bridle, went and sat down by the dervise, and after she had saluted him, said, Good dervise, give me leave to rest myself; and do me the favour to tell me if you have not heard that there are somewhere in this neighbourhood a speaking bird, a singing tree, and golden water.

Princess, answered the dervise, for so I must call you, since by your voice I know you to be a woman disguised in man's apparel, I thank you for your compliment, and receive the honour you do me with great pleasure. I know the place well where these things are to be found: but what makes you ask me this question?

Good dervise, replied the princess, I have had such a flattering relation of them given me, that I

have a great desire to possess them. Madam, replied the dervise, you have been told the truth. These curiosities are more singular and surprising than they have been represented to you: but you have not been made acquainted with the difficulties which must be surmounted in order to obtain them. If you had been fully informed of these, you would not have undertaken so troublesome and dangerous an enterprise. Take my advice, go no farther, return, and do not urge me to contribute towards your ruin.

Good father, said the princess, I have travelled a great way, and should be sorry to return without executing my design. You talk of difficulties, and danger of life; but you do not tell me what those difficulties are, and wherein the danger consists. This is what I desire to know, that I may consider and judge whether I can trust my courage and strength to brave them.

The dervise repeated to the princess what he had said to the princes Bahman and Perviz, exaggerating the difficulties of climbing up to the top of the mountain, where she was to make herself mistress of the bird, which would inform her of the singing tree and golden water. He magnified the noise and din of the terrible threatening voices which she would hear on all sides of her, without seeing any body, and the great number of black stones, alone sufficient to strike terror. He entreated her to re-

fect that those stones were so many brave gentlemen, so metamorphosed for having omitted to observe the principal condition of success in the perilous undertaking, which was not to look behind them before they had got possession of the cage.

When the dervise had done, the princess replied, By what I comprehend from your discourse, the difficulties of succeeding in this affair are, first, the getting up to the cage without being frightened at the terrible din of voices I shall hear; and secondly, not to look behind me: for this last, I hope I shall be mistress enough of myself to observe it. As to the first, I own that those voices, such as you represent them to be, are capable of striking terror into the most undaunted; but as in all enterprises and dangers every one may use stratagem, I desire to know of you if I may use any in one of so great importance. And what stratagem is it you would employ? said the dervise. To stop my ears with cotton, answered the princess, that the voices, however loud and terrible, may make the less impression upon my imagination, and my mind remain free from that disturbance which might cause me to lose the use of my reason.

Princess, replied the dervise, of all the persons who have addressed themselves to me for information, I do not know that ever one made use of the contrivance you propose. All I know is, that they

all perished. If you persist in your design, you may make the experiment. You will be fortunate if it succeeds; but I would advise you not to expose yourself to the danger.

My good father, replied the princess, nothing can hinder my persisting in my design. I am sure my precaution will succeed, and am resolved to try the experiment. Nothing remains for me but to know which way I must go, I conjure you not to deny me the favour of that information. The dervise exhorted her again, for the last time, to consider well what she was going to do; but finding her resolute, he took out a bowl, and presenting it to her, said, Take this bowl; mount your horse again, and when you have thrown it before you, follow it through all its windings, till it stops at the bottom of the mountain, there alight, and ascend the hill. Go, you know the rest.

After the princess had thanked the dervise, and taken her leave of him, she mounted her horse, threw the bowl before her, and followed it till it stopped at the foot of the mountain.

The princess alighted, stopped her ears with cotton; and after she had well examined the path leading to the summit, began with a moderate pace, and walked up with intrepidity. She heard the voices, and perceived the great service the cotton was to her. The higher she went, the louder and

more numerous the voices seemed; but they were not capable of making any impression upon her. She heard a great many affronting speeches and raillery very disagreeable to a woman, which she only laughed at. I mind not, said she to herself, all that can be said, were it worse; I only laugh at them, and shall pursue my way. At last she got so high, that she could perceive the cage and the bird, which endeavoured, with the voices, to frighten her, crying in a thundering tone, notwithstanding the smallness of its size, Retire, fool, and approach no nearer.

The princess, encouraged by this object, redoubled her speed, and by effort gained the summit of the mountain, where the ground was level; then running directly to the cage, and clapping her hand upon it, cried, Bird, I have you, and you shall not escape me.

While Perie-zadeh was pulling the cotton out of her ears, the bird said to her, Heroic princess, be not angry with me for joining with those who exerted themselves to preserve my liberty. Though in a cage, I was content with my condition; but since I am destined to be a slave, I would rather be yours than any other person's, since you have obtained me so courageously. From this instant, I swear inviolable fidelity, and an entire submission to all your commands. I know who you are. You do not; but the

time will come when I shall do you essential service, which I hope you will think yourself obliged to me for. As a proof of my sincerity, tell me what you desire, and I am ready to obey you.

The princess's joy was the more inexpressible, because the conquest she had made had cost her the lives of two beloved brothers, and given her more trouble and danger than she could have imagined, notwithstanding what the dervise had represented to her. Bird, said she, it was my intention to have told you that I wish for many things which are of importance; but I am overjoyed that you have shewn your good-will and prevented me. I have been told that there is not far off a golden water, the property of which is very wonderful; before all things, I ask you to tell me where it is. The bird shewed her the place, which was just by, and she went and filled a little silver flagon which she had brought with her. She returned to the bird and said, Bird, this is not enough; I want also the singing tree; tell me where it is. Turn about, said the bird, and you will see behind you a wood, where you will find this tree. The princess went into the wood, and by the harmonious concert she heard soon knew the tree among many others, but it was very large and high. She came back to the bird, and said to it, Bird, I have found the singing tree, but I can neither pull it up by the roots, nor carry

it. The bird replied, It is not necessary that you should take it up by the roots; it will be sufficient to break off a branch, and carry it to plant in your garden; it will take root as soon as it is put into the earth, and in a little time will grow to as fine a tree as that you have seen.

When the princess had obtained possession of the three things which the devout woman had told her of, and for which she had conceived so great a desire, she said again to the bird, Bird, what you have yet done for me is not sufficient. You have been the cause of the death of my two brothers, who must be among the black stones which I saw as I ascended the mountain. I wish to take them home with me.

The bird seemed reluctant to satisfy the princess in this point, and indeed made some difficulty to comply. Bird, said the princess, remember you told me that you were my slave. You are so; and your life is in my disposal. That I cannot deny, answered the bird; but although what you now ask is more difficult than all the rest, yet I will do it for you. Cast your eyes around, added he, and look if you can see a little pitcher. I see it already, said the princess. Take it then, said he, and as you descend the mountain, sprinkle a little of the water that is in it upon every black stone.

The princess took up the pitcher accordingly,

carried with her the cage and bird, the flagon of golden water, and the branch of the singing tree, and as she descended the mountain, threw a little of the water on every black stone, which was changed immediately into a man; and as she did not miss one stone, all the horses, both of the princes her brothers, and of the other gentlemen, resumed their natural forms. She instantly recognized Bahman and Perviz, as they did her, and ran to embrace her. She returned their embraces, and expressed her amazement. What do you here, my dear brothers? said she: they told her they had been asleep. Yes, replied she, and if it had not been for me, perhaps you might have slept till the day of judgment. Do not you remember that you came to fetch the speaking bird, the singing tree, and the yellow water? and did not you see, as you came along, the place covered with black stones? Look and see if there be any now. The gentlemen and their horses who surround us, and you yourselves, were these black stones. If you desire to know how this wonder was performed, continued she, shewing the pitcher, which she set down at the foot of the mountain, having no further use for it, it was done by virtue of the water which was in this pitcher, with which I sprinkled every stone. After I had made the speaking bird (which you see in this cage) my slave, by his directions I found out the singing tree, a branch of which

I have now in my hand; and the yellow water, which this flagon is filled with; but being still unwilling to return without taking you with me, I constrained the bird, by the power I had over him, to afford me the means. He told me where to find this pitcher, and the use I was to make of it.

The princes Bahman and Perviz learnt by this relation the obligation they had to the princess their sister; as did all the other gentlemen, who were collected round, and expressed to the princess, that, far from envying her happiness in the conquest she had made, and which they all had aspired to, they thought they could not any otherwise acknowledge the favour she had done them, or better express their gratitude to her for restoring them to life again, than by declaring themselves all her slaves, and that they were ready to obey her in whatever she should command.

Gentlemen, replied the princess, if you had given any attention to my words you might have observed that I had no other intention in what I have done than to recover my brothers; therefore, if you have received any benefit, you owe me no obligation, and I have no further share in your compliment than your politeness towards me, for which I return you my thanks. In other respects, I regard each of you individually as free as you were before your misfortunes, and I rejoice with you at the happiness

which has accrued to you by my means. Let us however stay no longer in a place where we have nothing to detain us: but mount our horses, and return to our respective homes.

The princess took her horse, which stood in the place where she had left him. Before she mounted, prince Bahman desired her to give him the cage to carry. Brother, replied the princess, the bird is my slave, and I will carry him myself; if you will take the pains to carry the branch of the singing tree, there it is; only hold the cage while I get on horseback. When she had mounted her horse, and prince Bahman had given her the cage, she turned about and said to prince Perviz, I leave the flagon of golden water to your care, if it will not be too much trouble for you to carry it. Prince Perviz took charge of it with pleasure.

When Bahman, Perviz, and all the gentlemen had mounted their horses, the princess waited for some of them to lead the way. The two princes paid that compliment to the gentlemen, and they again to the princess, who, finding that none of them would accept of the honour, but that it was reserved for her, addressed herself to them and said, Gentlemen, I expect that some of you should lead the way: to which one who was nearest to her, in the name of the rest, replied, Madam, were we ignorant of the respect due to your sex, yet after what you have

done for us there is no deference we would not willingly pay you, notwithstanding your modesty; we entreat you no longer to deprive us of the happiness of following you.

Gentlemen, said the princess, I do not deserve the honour you do me, and accept it only because you desire it. At the same time she led the way, and the two princes and the gentlemen followed.

This illustrious company called upon the dervise as they passed, to thank him for his reception and wholesome advice, which they had all found to be sincere. But he was dead: whether of old age, or because he was no longer necessary to shew the way to the obtaining the three rarities which the princess Perie-zadeh had secured, did not appear. They pursued their route, but lessened in their numbers every day. The gentlemen who, as we said before, had come from different countries, after severally repeating their obligations to the princess and her brothers, took leave of them one after another as they approached the road they had come.

As soon as the princess reached home, she placed the cage in the garden; and the bird no sooner began to warble than he was surrounded by nightingales, chaffinches, larks, linnets, goldfinches, and every species of birds of the country. And the branch of the singing tree was no sooner set in the midst of the parterre, a little distance from the

house, than it took root, and in a short time became a large tree, the leaves of which gave as harmonious a concert as those of the tree from which it was gathered. A large bason of beautiful marble was placed in the garden; and when it was finished, the princess poured into it all the yellow water from the flagon, which instantly increased and swelled so much that it soon reached up to the edges of the bason, and afterwards formed in the middle a fountain twenty feet high, which fell again into the bason perpetually without running over.

The report of these wonders was presently spread abroad, and as the gates of the house and those of the gardens were shut to nobody, a great number of people came to admire them.

Some days after, when the princes Bahman and Perviz had recovered from the fatigue of their journey, they resumed their former way of living; and as their usual diversion was hunting, they mounted their horses and went for the first time since their return, not to their own demesne, but two or three leagues from their house. As they pursued their sport, the emperor of Persia came in pursuit of game upon the same ground. When they perceived by the number of horsemen in different places that he would soon be up, they resolved to discontinue their chase, and retire to avoid encountering him; but in the very road they took they chanced to meet him

in so narrow a way that they could not retreat without being seen. In their surprise they had only time to alight, and prostrate themselves before the emperor, without lifting up their heads to look at him. The emperor, who saw they were as well mounted and dressed as if they had belonged to his court, had the curiosity to see their faces. He stopped, and commanded them to rise. The princes rose up, and stood before him with an easy and graceful air, accompanied with respectful modest countenances. The emperor took some time to view them before he spoke: and after he had admired their good air and mien, asked them who they were, and where they lived.

Sir, said prince Bahman, we are the sons of the late intendant of your majesty's gardens: and live in a house which he built a little before he died, till we should be fit to serve your majesty, and ask of you some employ when opportunity offered.

By what I perceive, replied the emperor, you love hunting. Sir, replied prince Bahman, it is our common exercise, and what none of your majesty's subjects who intend to bear arms in your armies ought, according to the ancient custom of the kingdom, to neglect. The emperor, charmed with so prudent an answer, said, Since it is so, I should be glad to see your expertness in the chase; choose your own game.

The princes mounted their horses again, and followed the emperor; but had not gone far before they saw many wild beasts together. Prince Bahman chose a lion, and prince Perviz a bear; and pursued them with so much intrepidity, that the emperor was surprised. They came up with their game nearly at the same time, and darted their javelins with so much skill and address, that they pierced, the one the lion, and the other the bear, so effectually, that the emperor saw them fall one after the other. Immediately afterwards prince Bahman pursued another bear, and prince Perviz another lion, and killed them in a short time, and would have beaten out for fresh game, but the emperor would not let them, and sent to them to come to him. When they approached he said, If I would have given you leave, you would soon have destroyed all my game: but it is not that which I would preserve, but your persons; for I am so well assured your bravery may one time or other be serviceable to me, that from this moment your lives will be always dear to me.

The emperor, in short, conceived so great a kindness for the two princes, that he invited them immediately to make him a visit: to which prince Bahman replied, Your majesty does us an honour we do not deserve; and we beg you will excuse us.

The emperor, who could not comprehend what

reason the princes could have to refuse this token of his favour, pressed them to tell him why they excused themselves. Sir, said prince Bahman, we have a sister younger than ourselves, with whom we live in such perfect union, that we undertake nothing before we consult her, nor she any thing without asking our advice. I commend your brotherly affection, answered the emperor. Consult your sister, meet me here to-morrow, and give me an answer.

The princes went home, but neglected to speak of their adventure in meeting the emperor, and hunting with him, and also of the honour he had done them, by asking them to go home with him; yet did not the next morning fail to meet him at the place appointed. Well, said the emperor, have you spoken to your sister? And has she consented to the pleasure I expect of seeing you? The two princes looked at each other and blushed. Sir, said prince Bahman, we beg your majesty to excuse us; for both my brother and I forgot. Then remember to-day, replied the emperor, and be sure to bring me an answer to-morrow.

The princes were guilty of the same fault a second time, and the emperor was so good-natured as to forgive their negligence; but to prevent their forgetfulness the third time, he pulled three little golden balls out of a purse, and put them into prince Bahman's bosom. These balls, said he, smiling, will

prevent your forgetting a third time what I wish you to do for my sake; since the noise they will make by falling on the floor, when you undress, will remind you, if you do not recollect it before. The event happened just as the emperor foresaw; and without these balls the princes had not thought of speaking to their sister of this affair. For as prince Bahman unloosed his girdle to go to bed the balls dropped on the floor, upon which he ran into prince Perviz's chamber, when both went into the princess Perie-zadeh's apartment, and after they had asked her pardon for coming at so unseasonable a time, they told her all the circumstances of their meeting the emperor.

The princess was somewhat surprised at this intelligence. Your meeting with the emperor, said she, is happy and honourable, and may in the end be highly advantageous to you, but it is very disagreeable and distrustful to me. It was on my account, I know, you refused the emperor, and I am infinitely obliged to you for doing so. I know by this your affection is equal to my own, since you would rather be guilty of incivility towards the emperor than violate the brotherly union we have sworn to each other. You judge right, for if you had once gone you would insensibly have been engaged to leave me, to devote yourselves to him. But do you think it an easy matter absolutely to

refuse the emperor what he seems so earnestly to desire? Monarchs will be obeyed in their desires, and it may be dangerous to oppose them: therefore, if to follow my inclination I should dissuade you from shewing the complaisance he expects from you, it may expose you to his resentment, and may render myself and you miserable. These are my sentiments: but before we conclude upon any thing let us consult the speaking bird, and hear what he says; he is penetrating, and has promised his assistance in all difficulties.

The princess sent for the cage, and after she had related the circumstances to the bird in the presence of her brothers, asked him what they should do in this perplexity? The bird answered, The princes your brothers must conform to the emperor's pleasure, and in their turn invite him to come and see your house.

But, bird, replied the princess, my brothers and I love one another, and our friendship is yet undisturbed. Will not this step be injurious to that friendship? Not at all, replied the bird; it will tend rather to cement it. Then, answered the princess, the emperor will see me. The bird told her it was necessary he should, and that every thing would go better afterwards.

Next morning the princes met the emperor hunting, who, at as great a distance as he could make him-

self be heard, asked them if they had remembered to speak to their sister? Prince Bahman approached, and answered, Sir, your majesty may dispose of us as you please; we are ready to obey you; for we have not only obtained our sister's consent with great ease, but she took it amiss that we should pay her that deference in a matter wherein our duty to your majesty was concerned. But if we have offended, we hope you will pardon us. Do not be uneasy on that account, replied the emperor; so far from taking amiss what you have done, I highly approve of your conduct, and hope you will have the same deference and attachment to my person, if I have ever so little share in your friendship. The princes, confounded at the emperor's goodness, returned no other answer but a low obeisance, to shew the great respect with which they received it.

The emperor, contrary to his usual custom, did not hunt long that day. Presuming that the princes possessed wit equal to their courage and bravery, he longed with impatience to converse with them more at liberty. He made them ride on each side of him, an honour which, without speaking of the principal courtiers who accompanied him, was envied by the grand vizier, who was much mortified to see them preferred before him.

When the emperor entered his capital, the eyes of the people, who stood in crowds in the streets,

were fixed upon the two princes Bahman and Perviz; and they were earnest to know who they might be, whether foreigners or natives.

All, however, agreed in wishing that the emperor had been blessed with two such handsome princes, and said, He might have had children as old, if the queen, who had suffered the punishment of her misfortune, had been more fortunate in her lyings-in.

The first thing that the emperor did when he arrived at his palace was to conduct the princes into the principal apartments; who praised without affectation, like persons conversant in such matters, the beauty and symmetry of the rooms, and the richness of the furniture and ornaments. Afterwards a magnificent repast was served up, and the emperor made them sit with him, which they at first refused; but finding it was his pleasure, they obeyed.

The emperor, who had himself much learning, particularly in history, foresaw that the princes, out of modesty and respect, would not take the liberty of beginning any conversation. Therefore, to give them an opportunity, he furnished them with subjects all dinner-time. But whatever subject he introduced, they shewed so much wit, judgment, and discernment, that he was struck with admiration. Were these my own children, said he to himself, and I had improved their talents by suitable education, they could not have been more accomplished or bet-

ter informed. In short, he took such great pleasure in their conversation, that after having sat longer than usual he led them into his closet, where he pursued his conversation with them, and at last said, I never supposed that there were among my subjects in the country youths so well brought up, so lively, so capable; and I never was better pleased with any conversation than yours: but it is time now we should relax our minds with some diversion; and as nothing is more capable of enlivening the mind than music, you shall hear a vocal and instrumental concert, which may not be disagreeable to you.

The emperor had no sooner spoken for them than the musicians, who had orders to attend, entered, and answered fully the expectations the princes had been led to entertain of their abilities. After the concerts, an excellent farce was acted, and the entertainment was concluded by dancers of both sexes.

The two princes seeing night approach, prostrated themselves at the emperor's feet; and having first thanked him for the favours and honours he had heaped upon them, asked his permission to retire; which was granted by the emperor, who, in dismissing them, said, I give you leave to go; but remember I brought you to the palace myself only to shew you the way; you will be always welcome, and the oftener you come the greater pleasure you will do me.

Before they went out of the emperor's presence,

prince Bahman said, Sir, may we presume to request that your majesty will do us and our sister the honour to pass by our house, and rest and refresh yourself after your fatigue, the first time you take the diversion of hunting in that neighbourhood? It is not worthy your presence; but monarchs sometimes have vouchsafed to take shelter in a cottage. My children, replied the emperor, your house cannot be otherwise than beautiful, and worthy of its owners. I will call and see it with pleasure, which will be the greater for having for my hosts you and your sister, who is already dear to me from the account you give me of the rare qualities with which she is endowed: and this satisfaction I will defer no longer than to-morrow. Early in the morning I will be at the place where I shall never forget that I first saw you. Meet me, and you shall be my guides.

When the princes Bahman and Perviz had returned home, they gave the princess an account of the distinguished reception the emperor had given them; and told her that they had invited him to do them the honour, as he passed by, to call at their house; and that he had appointed the next day.

If it be so, replied the princess, we must think of preparing a repast fit for his majesty; and for that purpose I think it would be proper we should consult the speaking bird, he will tell us perhaps what meats the emperor likes best. The princes approved of

her plan, and after they had retired she consulted the bird alone. Bird, said she, the emperor will do us the honour to-morrow to come and see our house, and we are to entertain him; tell us what we shall do to acquit ourselves to his satisfaction.

Good mistress, replied the bird, you have excellent cooks, let them do the best they can; but above all things, let them prepare a dish of cucumbers stuffed full of pearls, which must be set before the emperor in the first course before all the other dishes.

Cucumbers stuffed full of pearls! cried princess Perie-zadeh, with amazement: surely, bird, you do not know what you say; it is an unheard-of dish. The emperor may admire it as a piece of magnificence, but he will sit down to eat, and not to admire pearls; besides, all the pearls I possess are not enough for such a dish.

Mistress, said the bird, do what I say, and be not uneasy about what may happen. Nothing but good will follow. As for the pearls, go early to-morrow morning to the foot of the first tree on your right hand in the park, dig under it, and you will find more than you want.

That night the princess ordered a gardener to be ready to attend her, and the next morning early led him to the tree which the bird had told her of, and bade him dig at its foot. When the gardener came to a certain depth, he found some resistance to the

spade, and presently discovered a gold box about a foot square, which he shewed the princess. This, said she, is what I brought you for; take care not to injure it with the spade.

When the gardener took up the box, he gave it into the princess's hands, who, as it was only fastened with neat little hasps, soon opened it, and found it full of pearls of a moderate size, but equal, and fit for the use that was to be made of them. Very well satisfied with having found this treasure, after she had shut the box again she put it under her arm, and went back to the house, while the gardener threw the earth into the hole at the foot of the tree as it had been before.

The princes Bahman and Perviz, who, as they were dressing themselves in their own apartments, saw the princess their sister in the garden earlier than usual, as soon as they could get out went to her, and met her as she was returning, with a gold box under her arm, which much surprised them. Sister, said Bahman, you carried nothing with you when we saw you before with the gardener, and now we see you have a golden box: is this some treasure found by the gardener, and did he come and tell you of it?

No, brother, answered the princess, I took the gardener to the place where this casket was conceal-

ed, and shewed him where to dig: but you will be more amazed when you see what it contains.

The princess opened the box, and when the princes saw that it was full of pearls, which, though small, were of great value; they asked her how she came to the knowledge of this treasure? Brothers, said she, if nothing more pressing calls you elsewhere, come with me and I will tell you. What more pressing business, said prince Perviz, can we have than to be informed of what concerns us so much? We have nothing to do to prevent our attending you. The princess, as they returned to the house, gave them an account of her having consulted the bird, as they had agreed she should, and the answer he had given her: the objection she had raised to preparing a dish of cucumbers stuffed full of pearls, and how he had told her where to find this box. The princes and princess formed many conjectures to penetrate into what the bird could mean by ordering them to prepare such a dish; and after much conversation, though they could not by any means guess at his reason, they nevertheless agreed to follow his advice exactly.

As soon as the princess entered the house, she called for the head cook; and after she had given him directions about the entertainment for the emperor, said to him, Besides all this, you must dress

an extraordinary dish for the emperor's own eating, which nobody else must have any thing to do with besides yourself. This dish must be of cucumbers stuffed with these pearls; and at the same time she opened him the box, and shewed him the pearls.

The chief cook, who had never heard of such a dish, started back, and shewed his thoughts by his looks; which the princess penetrating, said, I see you take me to be mad to order such a dish, which you never heard of, and which one may say with certainty was never made. I know this as well as you; but I am not mad, and give you these orders with the most perfect recollection. You must invent and do the best you can, and bring me back what pearls are left. The cook could make no reply, but took the box and retired: and afterwards the princess gave directions to all the domestics to have every thing in order, both in the house and gardens, to receive the emperor.

Next day the two princes went to the place appointed; and as soon as the emperor of Persia arrived the chase began, which lasted till the heat of the sun obliged him to leave off. While prince Bahman stayed to conduct the emperor to their house, prince Perviz rode before to shew the way, and when he came in sight of the house, spurred his horse, to inform the princess Perie-zadeh that the emperor was approaching; but she had been told by

some servants whom she had placed to give notice, and the prince found her waiting ready to receive him.

When the emperor had entered the court-yard, and alighted at the portico, the princess came and threw herself at his feet, and the two princes informed him she was their sister, and besought him to accept her respects.

The emperor stooped to raise her, and after he had gazed some time on her beauty, struck with her fine person and dignified air, he said, The brothers are worthy of the sister, and she worthy of them; since, if I may judge of her understanding by her person, I am not amazed that the brothers would do nothing without their sister's consent; but, added he, I hope to be better acquainted with you, my daughter, after I have seen the house.

Sir, said the princess, it is only a plain country-residence, fit for such people as we are, who live retired from the great world. It is not to be compared with houses in great cities, much less with the magnificent palaces of emperors. I cannot perfectly agree with you in opinion, said the emperor very obligingly, for its first appearance makes me suspect you; however, I will not pass my judgment upon it till I have seen it all; therefore be pleased to conduct me through the apartments.

The princess led the emperor through all the

rooms except the hall; and, after he had considered them very attentively and admired their variety, My daughter, said he to the princess, do you call this a country-house? The finest and largest cities would soon be deserted, if all country-houses were like yours. I am no longer surprised that you take so much delight in it, and despise the town. Now let me see the garden, which I doubt not is answerable to the house.

The princess opened a door which led into the garden; and the first object which presented itself to the emperor's view was the golden fountain. Surprised at so rare an object, he asked from whence that wonderful water, which gave so much pleasure to behold, had been procured; where was its source; and by what art it was made to play so high, that he thought nothing in the world was to be compared to it? He said he would presently take a nearer view of it.

The princess then led him to the spot where the harmonious tree was planted; and there the emperor heard a concert, different from all he had ever heard before; and stopping to see where the musicians were, he could discern nobody far or near; but still distinctly heard the music, which ravished his senses. My daughter, said he to the princess, where are the musicians whom I hear? Are they under ground, or invisible in the air? Such excellent performers will

hazard nothing by being seen; on the contrary, they would please the more.

Sir, answered the princess smiling, they are not musicians, but the leaves of the trees your majesty sees before you, which form this concert; and if you will give yourself the trouble to go a little nearer, you will be convinced, and the voices will be the more distinct.

The emperor went nearer, and was so charmed with the sweet harmony, that he would never have been tired with hearing it, but that his desire to have a nearer view of the fountain of yellow water forced him away. Daughter, said he, tell me, I pray you, whether this wonderful tree was found in your garden by chance, or was a present made to you, or have you procured it from some foreign country? It must certainly have come from a great distance, otherwise curious as I am after natural rarities I should have heard of it. What name do you call it by?

Sir, replied the princess, this tree has no other name than that of the singing tree, and is not a native of this country. It would at present take up too much time to tell your majesty by what adventures it came here; its history is connected with the yellow water, and the speaking bird, which came to me at the same time, and which your majesty may see after you have taken a nearer view of the golden water. But if it be agreeable to your majesty, after

you have rested yourself, and recovered the fatigue of hunting, which must be the greater because of the sun's intense heat, I will do myself the honour of relating it to you.

My daughter, replied the emperor, my fatigue is so well recompensed by the wonderful things you have shewn me, that I do not feel it the least. I think only of the trouble I give you. Let us finish by seeing the yellow water. I am impatient to see and admire the speaking bird.

When the emperor came to the yellow water, his eyes were fixed so steadfastly upon the fountain, that he could not take them off. At last, addressing himself to the princess, he said, As you tell me, daughter, that this water has no spring or communication, I conclude that it is foreign, as well as the singing tree.

Sir, replied the princess, it is as your majesty conjectures; and to let you know that this water has no communication with any spring, I must inform you that the bason is one entire stone, so that the water cannot come in at the sides or underneath. But what your majesty will think most wonderful is, that all this water proceeded but from one small flagon, emptied into this bason, which increased to the quantity you see, by a property peculiar to itself, and formed this fountain. Well, said the emperor, going from the fountain, this is enough for

one time. I promise myself the pleasure to come and visit it often; but now let us go and see the speaking bird.

As he went towards the hall, the emperor perceived a prodigious number of singing birds in the trees around, filling the air with their songs and warblings, and asked, why there were so many there, and none on the other trees in the garden? The reason, sir, answered the princess, is, because they come from all parts to accompany the song of the speaking bird, which your majesty may see in a cage in one of the windows of the hall we are approaching; and if you attend, you will perceive that his notes are sweeter than those of any of the other birds, even the nightingale's.

The emperor went into the hall; and as the bird continued singing, the princess raised her voice, and said, My slave, here is the emperor, pay your compliments to him. The bird left off singing that instant, when all the other birds ceased also, and it said, The emperor is welcome; God prosper him, and prolong his life. As the entertainment was served on the sofa near the window where the bird was placed, the sultan replied, as he was taking his seat, Bird, I thank you, and am overjoyed to find in you the sultan and king of birds.

As soon as the emperor saw the dish of cucumbers set before him, thinking it was stuffed in the

best manner, he reached out his hand and took one; but when he cut it, was in extreme surprise to find it stuffed with pearls. What novelty is this? said he; and with what design were these cucumbers stuffed thus with pearls, since pearls are not to be eaten? He looked at the two princes and princess to ask them the meaning: when the bird interrupting him, said, Can your majesty be in such great astonishment at cucumbers stuffed with pearls, which you see with your own eyes, and yet so easily believe that the queen your wife was delivered of a dog, a cat, and a piece of wood? I believed these things, replied the emperor, because the midwives assured me of the facts. Those midwives, sir, replied the bird, were the queen's two sisters, who, envious of her happiness in being preferred by your majesty before them, to satisfy their envy and revenge, have abused your majesty's credulity. If you interrogate them, they will confess their crime. The two brothers and the sister whom you see before you are your own children, whom they exposed, and who were taken in by the intendant of your gardens, who provided nurses for them, and took care of their education.

This speech of the bird's presently cleared up the emperor's understanding. Bird, cried he, I believe the truth which you discover to me. The inclination which drew me to them told me plainly

they must be my own blood. Come then, my sons, come, my daughter, let me embrace you, and give [illegible] marks of a father's love and tenderness. The emperor then rose, and after having embraced the two princes and the princess, and mingled his tears with theirs, said, It is not enough, my children: you must embrace each other, not as the children of the intendant of my gardens, to whom I have been so much obliged for preserving your lives, but as my own children, of the royal blood of the monarchs of Persia, whose glory, I am persuaded, you will maintain.

After the two princes and princess had embraced mutually with new satisfaction, the emperor sat down again with them, and finished his meal in haste; and when he had done, said, My children, you see in me your father; to-morrow I will bring the queen your mother, therefore prepare to receive her.

The emperor afterwards mounted his horse, and returned with expedition to his capital. The first thing he did, as soon as he had alighted and entered his palace, was to command the grand vizier to seize the queen's two sisters. They were taken from their houses separately, convicted, and condemned to be quartered; which sentence was put in execution within an hour.

In the mean time the emperor Khoosroo Shaw, followed by all the lords of his court who were then

present, went on foot to the door of the great mosque; and after he had taken the queen out of the strict confinement she had languished under for so many years, embracing her in the miserable condition to which she was then reduced, said to her with tears in his eyes, I come to intreat your pardon for the injustice I have done you, and to make you the reparation I ought; which I have begun, by punishing the unnatural wretches who put the abominable cheat upon me; and I hope you will look upon it as complete, when I present to you two accomplished princes, and a lovely princess, our children. Come and resume your former rank, with all the honours which are your due. All this was done and said before great crowds of people, who flocked from all parts at the first news of what was passing, and immediately spread the joyful intelligence through the city.

Next morning early the emperor and queen, whose mournful humiliating dress was changed for magnificent robes, went with all their court to the house built by the intendant of the gardens, where the emperor presented the princes Bahman and Perviz, and the princess Perie-zadeh, to their enraptured mother. These, much injured wife, said he, are the two princes your sons, and this princess your daughter; embrace them with the same tenderness I have done, since they are worthy both of me

and you. The tears flowed plentifully down their cheeks at these tender embraces, especially the queen's, from the comfort and joy of having two such princes for her sons, and such a princess for her daughter, on whose account she had so long endured the severest afflictions.

The two princes and the princess had prepared a magnificent repast for the emperor and queen, and their court. As soon as that was over, the emperor led the queen into the garden, and shewed her the harmonious tree and the beautiful effect of the yellow fountain. She had seen the bird in his cage, and the emperor had spared no panegyric in his praise during the repast.

When there was nothing to detain the emperor any longer, he took horse, and with the princes Bahman and Perviz on his right hand, and the queen consort and the princess at his left, preceded and followed by all the officers of his court, according to their rank, returned to his capital. Crowds of people came out to meet them, and with acclamations of joy ushered them into the city, where all eyes were fixed not only upon the queen, the two princes, and the princess, but also upon the bird, which the princess carried before her in his cage, admiring his sweet notes, which had drawn all the other birds about him, which followed him, flying from tree to tree in the country, and from one house-top to an-

other in the city. The princes Bahman and Perviz, and the princess Perie-zadeh, were at length brought to the palace with this pomp, and nothing was to be seen or heard all that night but illuminations and rejoicings both in the palace and in the utmost parts of the city, which lasted many days, and were continued throughout the empire of Persia, as intelligence of the joyful event reached the several provinces.

The sultan of the Indies could not but admire the prodigious and inexhaustible memory of the sultaness his wife, who had entertained him so many nights with such a variety of interesting stories.

A thousand and one nights had passed away in these innocent amusements, which contributed much towards removing the sultan's unhappy prejudice against the fidelity of women. His temper was softened. He was convinced of the merit and great wisdom of the sultaness Scheherazade. He remembered with what courage she had offered to be his wife, without fearing the death to which she knew she exposed herself, as so many sultanesses had suffered within her knowledge.

These considerations, and the many other good qualities he knew her to possess, induced him at last

to forgive her. I see, lovely Scheherazade, said he, that you can never be at a loss for these little stories, which have so long diverted me. You have appeased my anger. I freely renounce the law I had imposed on myself. I restore your sex to my favourable opinion, and will have you to be regarded as the deliverer of the many damsels I had resolved to sacrifice to my unjust resentment.

The sultaness cast herself at his feet, and embraced them tenderly with all the marks of the most lively and perfect gratitude.

The grand vizier was the first who learned this agreeable intelligence from the sultan's own mouth. It was instantly carried to the city, towns, and provinces; and gained the sultan, and the lovely Scheherazade his consort, universal applause, and the blessings of all the people of the extensive empire of the Indies.

END OF VOL. V.

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